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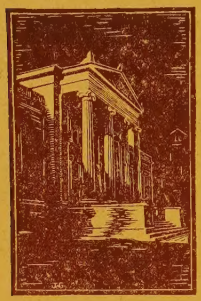

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THE CHURCH YEAR

Studies in the Introits, Collects,
Epistles and Gospels

By
PAUL ZELLER STRODACH

PHILADELPHIA, PA.
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FOREWORD

A few years since, the Editor of *The Lutheran* requested the writer to prepare a brief article for weekly publication in that journal, in which facts of interest in the historic development of the Christian Year were to be noted: something of the nature of popular comments on the Church Calendar. As this series developed, two things became very evident: that the articles could not be confined to the original brief compass, and that other features of interest had to be included. Further, the interest in these Calendar Notes and the encouragement of the Editor led to a much wider and fuller treatment as the Year advanced; the article grew from a paragraph to a column, even longer. The result at the end of the year was a series of studies very uneven and unlike in treatment and length.

At all events, an opportunity had been afforded, and very gratefully employed, to work over and rewrite material which had been gathered from many sources, and notes which had been made in the yearly study of the Propers—a study to which each year's recurrent use brought a fresh interest: for a new angle, or new interrelation, or new application would appear. Then, too, an interest in things liturgical and a reading of the ancient commentators on the Worship of the Church aided the gathering of notes, historical and interpretive, from sources seldom disturbed. To one thus interested and studying the Propers in the background of their origin and gradual assembling into the Use of the Church, there could not help but be borne the conviction of the orderliness and harmony of their choice and the

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definite contribution they make to the structure of Worship into which they had been built.

A number of years have passed since the first studies appeared in *The Lutheran.* The interest in them expressed in a desire to have them in more permanent form led to a rewriting of the entire series. The major portion of these studies is entirely new.

An opportunity to show the harmony, the real beauty, the spiritual chording of the varying elements of each Proper combining to declare the Teaching of the Day, contributing to the glorious harmony of the Worship of the Church, is a rich privilege; and this effort to grasp this opportunity is humbly dedicated

TO THE GLORY OF GOD

AND

A DEVOUTLY APPRECIATIVE USE OF THE

LITURGY

IN HIS WORSHIP.

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THE CHURCH YEAR

In the course of these nineteen centuries an atmosphere has been created in which the Church uniquely expresses her life. This is her annual round of Days, Feasts, Fasts and Seasons, in which certain outstanding facts have found expression and other experiences have borne fruit. This developed into an *annual* commemorative cycle of observances, historic and dogmatic in character, and has borne the name, *The Church Year*, for centuries, since it has always been distinguished from the common or civil year and is, strictly speaking, the Church's method of marking the passing of time. She has not ignored the common year, but on the other hand has depended upon that for the definite *dating* of certain central Days; but these once dated, her method of reckoning is uniquely her own.

In this she lives, always conscious of her past; perpetuating the Life of her Founder in all the actuality of the present; her history in witness-bearer and witnessing; re-living it all as though it were a wholly new experience, for the testimony this may bear to the world and the inspiration it will be to her children. In this she witnesses and worships, because it fully, harmoniously and eloquently expresses her life.

The Church Year, as we know it now, complete, purposeful and logically harmonious, is not the product of any one age of the Church's life. It has been a gradual development from rather small beginings; but it came into being in a most natural way.

The Early Church centered her life in a weekly commemoration of her Lord's Resurrection on the

day that even in the New Testament is called *The Lord's Day*—upon this day they met for what we now speak of as the Services, very simple in form, we may be sure, at first, and for the celebration of the Holy Supper. Very soon we find that the *Friday* of each week is observed likewise in commemoration of the Death on the Cross. It was most natural that a *weekly* round should find place in the young Church for that had formed the basis of religious observance in the Jewish Church out of which many of them had come; and it also was most natural that she should mark certain days uniquely connected with her experience. The spirit of this is to perpetuate the Events in honor of her Lord and their effect on life and worship.

From a weekly observance to a yearly was a simple step. In exactly the same way as there are certain days in a family's life that are annually remembered because of some particular event—such as a birthday or wedding day, a death or some unusual occurrence, so as the year passed, this event in her Lord's life or that occasion in the Church's experience would be recalled: On such a day our Lord was crucified, on such a day our Lord arose; on such a day the Spirit descended; and remembrance would find expression in the Church, in her Services and in her homes. Add to this another group: The Church very soon experienced the testing of persecution. Every locality had its own group of faithful witness-bearers, martyrs; in some there would have been very close association with an Apostle or his immediate successor—most of these suffered martyrdom. So in addition to the commemoration of what may be spoken of as the Major Events, the days of the martyrdom of the faithful of that locality or province would be gratefully and joyfully remembered. Out of these at

first purely local celebrations naturally grew the wider as the repute of the individual Saint would for one or another exemplary reason be disseminated in the Church at large.

As the commemoration of our Lord's Resurrection first appeared in the Church's life in her weekly round, so it appears with the other days immediately associated with it historically as the first of the annual observances. With it, as a terminus, and because of its place in the Church's history, Pentecost is almost immediately associated. This is the earliest of the *Festival* observances, and from this as a nucleus, with *local* commemoration of Apostles and Martyrs added, the *Church Year* makes its beginning.

It is not our purpose to trace an historical and detailed development of the Church Year at this point; we reserve that for the notes of the various Days and Seasons as they will be met in the course of the year. The addition of one or another of the Great Festivals is only with the passing centuries; at times as the result of a deliberate effort on the part of Church authority to establish the use, at others almost spontaneously. The former is the case with the commemoration of the Nativity, to which is just as deliberately added the season of preparation, Advent. As one approaches the Middle Ages and notes the large addition of Days some of major, most of minor, importance, one is struck by the fact that now the Church Year is being developed in a studied way with a definite end in view; and its emerges from that period with every day in the year occupied with some observance either Feast or Fast.

The result of this was a very cumbersome and overcrowded year demanding rules for observance which were far from simple. It well nigh destroyed

through artificial manipulation, the original pure motive which brought it into being, and left the Church's life enslaved to the formal observance of fasts and feasts. It is in this period that claim is made for the first time that a definite purpose underlies the Church Year, that its arrangement is logical and harmonious, that it now is a symmetrical whole! The commentators on the *Mass*, etc., of that and the immediately succeeding period—and there is quite a good sized group—all have opinions on this subject and seek very painstakingly to prove what to them appears to be a self-evident proposition. In some cases the comments are of much historical value and extremely interesting; but in others one is lost in the mazes of mystical interpretations with their artificial twists and turns and arrives at no satisfactory, not to say historical, conclusion. The overcrowding is due to the introduction of an ever increasing group of Days in honor of the Blessed Virgin, in honor of the Holy Cross, of a great host of Saints, Martyrs, Confessors, Virgins, etc., each with an authorized date of commemoration. Naturally the multiplicity of these days brought about confusion, due to the concurrence of a number of commemorations on the same day; and this was not helped very much by the many carefully determined rules for the remedying of such concurrences. The Church Year had become nothing more than a big, cumbersome machine and its observance wholly mechanical.

This is the situation at the time of the Reformation; and here, too, the spirit of the Reformation made itself felt. As the worship of the Church was cleansed and restored to its ancient beauty and spiritual purpose, so the year. This structure returns to the form it had before the days of deliberate manipulation; it is cleansed of a great host of

Days which only served to throw shadow and not to give light. The principal that only such should be retained as are immediately centered in Christ or immediately connected with Him or serve to His praise entirely, governed the retention of a comparatively small group of so-called "Minor Festivals" or Saint's Days, even though others had become deeply rooted in the spiritual life of the masses. The purpose of the year was to foster devotion, to give expression to the Church's worship; to serve to instruct, not to govern or enslave. It must be Christocentric, as much when it recalls His Birth or Resurrection, as when the Church is born, or one of His followers seals his faith with his blood. It is to be not only the Church's Year but her Lord's Year. Considered in this light, the Church Year has a definite purpose in view and is logical and harmonious in structure.

THE CHURCH YEAR IN WORSHIP

The Propers

The formal worship of the Church is centered in *The Liturgy.* It also finds expression in other services: *Matins* and *Vespers* and the *Occasional Offices.* But the atmosphere or setting of this worship is the Church Year. In *The Liturgy* or *The Holy Communion,* and in *Matins* and *Vespers,* there is a fixed structure made up of unvarying and variable parts. Some of these latter will vary with every Sunday or Festival, others will vary only with the Season. In the former group will be the *Introits, Collects, Epistles, Graduals, Gospels* of *The Liturgy;* the *Psalms, Lections* and *Collects* of the other Services: in the latter will be the *Season Sentences, Proper Prefaces,* of *The Liturgy,* and the *Invitatories, Responsories* and *Canticles* of the other Services. These variable parts are known as *Propria—Propers,* that is, the parts that are the proper Use for such a Day or Season:—thus the *Propers* for Advent Sunday will be the *Introit, Collect, Epistle, Gradual* and *Gospel,* appointed for use on that Day. Thus the influence of the Church Year is felt in the *Propers.*

How did certain portions of Holy Scripture come to be so appointed? Where did we get the *Introits,* the *Graduals,* the *Collects?* Just here is the point of contact between the Church's worship and the Church's Year. That "Reading of the Scriptures" was a definite part of the worship of the Early Church more than one reference in the New Testament testifies; but the Scriptures read were the ancient "Law and Prophets." It was not until the

third decade, at least, after our Lord's Resurrection that the first of our New Testament writings came into existence; but we may be certain that with the spread of St. Paul's Epistles their use in the worship of the Church would find a very natural place. *Direct* narrative took the place of a reading of the *Gospel* until this had been committed to writing by the Evangelists, and in the course of time after very laborious copying became the treasured possession of the Churches.

Gospels and Epistles

One could not very well imagine a service, say, on the Day of the Resurrection, or the Day of the Crucifixion, without the reading of the historic narrative. Such portions of *Scripture* would be used because of natural association and would thus become *The Gospel for the Day,* a technical name that has been in use for many, many centuries. As the years passed and the worship of the Church took more and more the form that early and historic examples reveal, and the observance of certain Events formed into a yearly round, there would be a very definite schedule of portions of Scripture coming into use quite simply. That a Lesson from the *Epistles* was associated with a Reading from the Gospel, in very early times, is abundantly witnessed; but this reading was not confined to a short passage, it usually embraced a number of sections, (for "chapters" were not known in those days) and in some cases entire Epistles. Gradually certain passages from these Epistolary writings would be associated with certain sections of the Gospel, and thus be used. Herein is the germ of the system of Lections or *Pericopes* now the Use of the Church. But such a series or system of Lessons cannot be expected to exist before the time when at least the

major Festivals of the Church Year and their seasons have come into use. Quite definite testimony carries us pretty far back and names Jerome as the one who prepared the Lectionary of the Roman Church. This was done at the request of Damasus, Bishop of Rome, 366-384, a period worthy of remembrance, as it is also claimed that some of our *Collects* come from these early years! The title which Jerome gave to his book was *Comes,* meaning, "companion," but more exactly "the book that instructs in what is to be read," for the book contains a full complement of *Epistles* and *Gospels.* This is the beginning of the Roman Lectionary and that of the Church of the Reformation is in direct line of descent. If the "preface" or comment accompanying the *Comes* is genuine we would not need to look any farther for substantiation of the claim that there is a definite purpose in the choice of the Lessons; that there is a "rational reason" for their choice as well.

Service Books

In this early period—and for centuries thereafter—"books" were *manuscripts,* and as such both expensive, and, in many cases, very bulky. Such a book as an entire Bible, as we know it, would have been a volume so large that it could not have been handled except with great difficulty. For this reason, and also many times because of the expense involved in the copying, the *Scriptures* in the Church would be only those portions of Holy Scripture forming the Lessons to be read in the Services; usually the *Epistles* would be in one volume and this was called the *Epistolarium;* and the *Gospels* in another, this being called the *Evangelistarium.* When *The Liturgy* and its *Prayers* were committed to writing this formed a third volume, called the

Liber Sacramentorum or Sacramentary. In course of time a fourth volume is added which contains the *Introits, Graduals, Antiphons,* etc.; this is called the *Antiphonarium.* With the invention of printing the four were combined into one and called the *Missale.* The *Missale Romanum* or Roman Missal or Mass Book—for the celebration of Holy Communion was known as "The Mass" (and still is in some *Lutheran* Countries even to this day)—was the book in use at the time of the Reformation and therefore the Service Book in which the Reformers were at home. It is this Use which they purified with devout hand; and thus cleansed, it continued in the Services of the Church of the Reformation. It is this Liturgy and its Propers, the purified Services, the *restored* Services, that is the *Common Service Book* of the Church in America.

The Introit

The *Introit* is not as ancient as some other portions of the Liturgy. It formed the real beginning of the Mass. There is an old tradition that one of the Bishops of Rome, Cœlestin I (died 432), ordered the singing of the 150 Psalms at the beginning of the Liturgy. This was to be done antiphonally, that is, between the congregation divided into two groups, or between two choirs. Just what the original use was is not quite certain. In the early days the faithful would meet at a certain central church and move in procession to the church where the special commemoration of the Day was to be made. Psalms would be sung on the way and as the congregation entered the church the *Introit Psalm* (*introire,* to go in) would be sung; and as it was being concluded and the *Gloria Patri* was being sung, the Celebrant and his attendants would enter the Sanctuary. With the discontinuance of the

Processions, the Liturgy would begin with the singing of the *Introit, by the choir,* and at its conclusion the Ministrants would enter. One can readily see how this use of an entire Psalm would in course of time be abbreviated; and as the "office" of the *Introit* was to announce the particular Event celebrated or to strike the Tone of the Day's Service, it was to be expected that just such portions would survive as would serve this purpose. The one *verse* marked *Psalm* in the present *Introits* is the remnant of the use of the *entire* Psalm and indicates which one was appointed for the Day. The preceding verses are called the *Antiphon.*

The nature of the *Introit* requires that it be sung by the choir. It is the herald's voice, the announcement of the great theme of the Day's worship; it is a call to worship, whether adoration or thanksgiving or confession; it strikes the keynote. As such it harmonizes with the other *Propers* and yet contributes a part uniquely its own, to the Day's worship and teaching.

The Collect

The *Collects* have come to us from the rich treasury of the Church's devotion; the youngest of them are as old as the Reformation and not a few of them have been in use for over fourteen hundred years. With but a very, very few exceptions, we do not know who wrote them. Some of them are found in the oldest Roman *Sacramentary,* that which carries the name of Leo the Great (440-461); others are first found in the Sacramentary of Gelasius, who was Bishop of Rome, 492-496; while others come from the Gregorian Sacramentary (Gregory the Great, 590-604); a few are found for the first time in one or another of the *Kirchen Ordnungen* —Church Orders—of the Reformation Period.

The Collect is a short prayer, very exact and definite in structure. It is peculiar to the Western Church and seems to have been wholly her "invention." There are two "Collect" models in the Acts of the Apostles, and one or two prayers of St. Paul in his Epistles which carry a somewhat related structure; but the prayers of the Church of the Orient are lengthy and in many cases verbose, and although not lacking in great beauty, are an entirely different type.

The word *Collect* has been variously interpreted. The first meaning attached to it grows out of the gathering of the faithful for the procession to the Stational Church, and the prayer said before the procession was started was called the "Collect" because the coming together was known as the *collecta*—(*colligere:* to gather together). Another meaning is that it collects or gathers the meaning, the central teaching, of the *Epistle* and *Gospel,* and makes that the ground of the petition. Still another is that the ministrant gathers all of the petitions of the people together in this little concise prayer, and presents it as theirs and his before the Throne of Grace.

The structure of the Collect is definite and exact. It consists of but one sentence, usually short; it offers only one petition; it always pleads the mediation of our Lord (except in the rare cases when addressed to Him); and concludes with an ascription of praise, a "doxology," to the Blessed Trinity. The *normal* Collect has five parts: The address to God; the ground upon which the prayer is made; the petition; the benefit hoped for as a result; and the mediation and ascription. All in one sentence!

It is *the* prayer of the Liturgy because of its close connection with the celebration of the Day and with the other Propers. Ofttimes it will recite the His-

toric Fact of the Day's commemoration as the ground of the petition; at others it will fuse together the very centers of both *Epistle* and *Gospel* in such a truly marvelous and glorious way that one is enraptured with its spiritual beauty. The repetition of the *Collect of the Day* at all the Services of the Day—Matins and Vespers—and throughout the ensuing week, serves to perpetuate the teaching as well as contact with the week's commemoration.

Other Collects found a place in the Liturgy; the remnant of this use remains in our *Postcommunion Collect.* This is now invariable, but in the pre-Reformation times, as well as in the present Roman Missal, this prayer varied with the Day. While some of these Postcommunions were of great beauty, many of them contained expressions contrary to pure doctrine; others merely repeated the petition of the Collect of the Day in other words; and doubtless for these reasons they were not continued in the Church's Use.

The Gradual

The *Gradual* and *Hallelujah* perpetuate a very ancient custom. Psalms were sung between the Lessons by specially appointed servers. Then these, like the *Introits,* were abbreviated. The name *Gradual* comes from *gradus,* step. The Lessons were read from an Ambon or elevated Reading Desk, and these verses were sung either while the reader was on the step, coming down to make way for the next reader who would read the *Gospel,* or they were sung by the cantor from the step of the Ambon.

The Hallelujah

The *Hallelujah* is an inheritance from the Jewish Church, and is a full outburst of praise. It is found

in use in the very earliest period of the Church. It is employed as climax to the praise of the *Gradual* and as an outburst *preparatory* to the Gospel next to be read.

During Lent the character of this anthem is entirely changed. The *Hallelujah* disappears, for now the time is strictly penitential: longer, *drawn out,* passages breathing the spirit of penitence and mourning appear. This is best known as the *Tract.* Whether *Gradual* or *Tract,* their function is to knit the two Liturgical Lections together, and thus contribute to the harmony of the Worship.

From these *Propers,* the *Teaching of the Day* in the harmonious and purposeful structure of the Church Year is to be drawn.

STUDIES

of the Introits, Collects, Epistles and Gospels of

THE CHURCH YEAR

With Historical Annotations on the Seasons and Days

ADVENT

In the arrangement of the Church Year the Great Festivals are provided with a series of days which precedes and follows them, and acts as a season of preparation for, and application of, the central teaching of the Festival.

In this manner *Christmas* is preceded by the *Advent Season* and followed by the *Twelve Days* culminating in the *Festival of the Epiphany* and the *Epiphany Season.*

Naturally this arrangement is not particularly ancient in all cases, since the Church Year as we now have it in its harmonious entirety is a development through many centuries.

The Feast of our Lord's Nativity, commonly spoken of as *Christmas,* attains prominence as a

day widely observed in the Church, late in the Fourth Century. Other Great Festivals were much earlier; but since these other Festivals, particularly *Easter,* had a preparatory season leading up to them, when the *Nativity* joins their rank, a season of preparation is provided for it almost immediately. However, there was no uniformity either in duration or character of observance in the various territorial sections of the Church.

The idea of providing a *Quadragesima* like Lent but Preparatory to the *Nativity,* seems to have originated in France. Milan and Spain followed this example. Under this arrangement *Advent* began with *St. Martin's Day,* November 11th, and could contain as many as seven Sundays, but usually contained six. These were interpreted as the Five World Periods preceding the Coming (*Advent*) of Christ: 1—Adam to Noah; 2—to Abraham; 3—to David; 4—to the Exile; 5—to Christ; the 6th, with Christ; the 7th, after.

The Greek Church still observes a preparatory period as long as this, but the Feast it leads to is the *Epiphany.* Rome did not follow this, but established an arrangement of her own which eventualized in the Season as we now observe it.

As *Advent* is four-part, ancient interpreters busied themselves in endeavoring to invent a four-part meaning for it. The name *Advent,* literally speaking, means coming; but according to the commentators it is to be understood in the sense of the Incarnation of the Son of God. According to one of these ancient writers the four Advent Sundays or weeks are to be explained as telling of, 1—our Lord's visible coming from Heaven to become incarnate and redeem the world from sin; 2—His invisible coming in the Spirit to be with His own until time shall end; 3—His invisible coming to each one of

His own to take him home to Himself; 4—His visible coming in Glory to Judgment. Another speaks of them as, 1—Incarnation; 2—Redemption; 3—Instruction; 4—Glorification. Still another very briefly, 1—to men; 2—for men; 3—in men; 4—against men.

Since this period is to prepare for the high and holy joy of the Nativity, to welcome the Coming of God's Son in humility, it has always been considered as a time of deep penitence. "Oh, how shall I receive Thee? How greet Thee, Lord, aright?" It was observed with strict fast, and clergy were forbidden to perform marriages. But the effort to attach this strict *Lenten*, penitential, character to this Season was never generally successful, although it was, and still is, everywhere considered a general season of penitence and prayer. This is typified in the Liturgical Color of the Season, *Violet*.

The beginning of *Advent*, sometimes spoken of as Advent Sunday, is determined by *St. Andrew's Day*, November 30: Advent Sunday being the nearest Sunday, whether before or after.

THE FIRST SUNDAY IN ADVENT

Introit: Unto Thee, O Lord, do I lift up my soul: O my God, I trust in Thee;
Let me not be ashamed: let not mine enemies triumph over me;
Yea, let none that wait on Thee: be ashamed.
Psalm: Show me Thy ways, O Lord: teach me Thy paths.
The *Gloria.*

Collect: Stir up, we beseech Thee, Thy power, O Lord, and come; that by Thy protection we may be rescued from the threatening perils of our sins, and saved by Thy mighty deliverance; Who livest and reignest with the Father and the Holy Ghost, ever One God, world without end. *Amen.*

Epistle: Romans 13: 11-14 *Gospel:* Matthew 21: 1-9

The beginning of a new *Anno Domini* in the real sense of that term, the Church's New Year's Day, and instantly the announcement, "Zion, behold thy King cometh unto thee!"

The Church Year is vastly different from the common or civil year, not only in its divisions and the Days and Facts therein commemorated, but in that it is distinctively the *Christian* Year, in the fullest sense the *Year of Grace.* To grasp this is to understand its structure and purpose. For while it is built through the conjoining of various *Seasons* and marks certain *Holy Days* for observance, this is done with no mechanical or sentimental object in view, but entirely for the *believer's* benefit. For no Feast or Fast Day or Season will have any point or good in its coming or going unless it stirs one to remembrance and causes one to pass through the commemoration in such a way that one will be benefitted thereby. Thus the entire Year wherein the Church lives and divides her time, is one of great spiritual opportunity; not merely to

review and remember, but to *see* therein more and more "what God has done for my soul."

The portals are thrown wide, a Year of Grace! Will it be a *year?* Who knows? But in God's goodness to us all there opens before us again the way to the Green Pastures and the Still Waters . . . perhaps, too, to the Valley of the Shadow. Day by day He comes to us. "Unto Thee, O Lord, do I lift up my soul. O my God, I trust in *Thee!*" (*Introit*): the entering in; and, if this but truly express the spirit of my soul, a most devout entering word!

The historical point of departure is this: The Church Year begins, one can almost say, picturing the Drama of Redemption. It is to be worked out according to God's plan. This is to be vivified in the Life of Christ and in the Birth of the Church, Christianity. It is to be developed in an orderly manner, step by step, Lord's Day on Lord's Day; a constant calling to remembrance of all that has been done and won. But the genius of the Year is in that it develops this in such a way as if *we* were experiencing this for the first time, as though it were all for *me;*—dramatic perhaps, but it makes the contact, the effect, vivid. Hence the constant play of Lections, Introits, Collects and Graduals and other minor "variables": all contributing some part in developing real contact with a moment which is to be to us an intensely real, personal experience with the Events. Thus the Year begins with the waiting, believing, expectant Church; the One Promised, the Saviour, yet to be born to redeem!—and yet we know we are redeemed! But it is only by transplanting—transposing!—ourselves into such an atmosphere that we will garner the full, powerful, realistic and blessed effect of the spirit of the Season.

Advent: Coming. *Who* cometh? The *Gospel*

answers: "Thy King cometh." To whom? Again the answer: "To thee, Zion." But a coming on the one hand means an expectation on the other, and this is voiced by the Church in the *Introit,* the confessing prayer of a waiting people, "Unto Thee, O Lord, do I lift up my *soul.* O my God, I trust *in Thee;* let me not be ashamed: *let not mine enemies* triumph over me. Yea, let none *that wait on Thee* be ashamed. *Show me Thy ways, O Lord: teach me Thy paths."* Soul . . . trust; enemies . . . triumph; wait on Thee; show me . . . Thy ways; teach me . . . Thy paths; one seems to see the Year stretching out in all its course . . . Redemption!

There are many elements pointedly expressed and eloquently crystalized in the word *Advent;* from them comes the spirit of these days, days of expectation, of promise, of realization; days of preparation, of joy, of serious consideration; days of consecration, of getting "in tune with the Infinite," that when the Great Moment has arrived, we can cry from the heart: "Blessed is He that cometh in the Name of the Lord! Hosannah!"

The Advent-tide as it prepares for and precedes the Great Day of the Holy Nativity, is very much, in our experience, like the Ages which preceded the Birth of the Messiah. We are not attempting to make that our actual experience now, for we are never without the *Coming One,* without Him Who has come and who is coming *again,* "Who was, and is, and ever will be"; and He ever blesses us with a never ceasing coming of His Grace in His Word and Sacraments. We want to become thoroughly conscious of the relation in which we stand with Him, very particularly at this time. Soon will come the Feast Day of His Birth: we want to be ready for that as we never have been before; but we cannot go

to Christmas Day with a mere thought of a Babe in our minds, nor that of celebrating an event marking an Anniversary. We have to approach and take that Day as part of a *Completed* Plan; and permit it to contribute its peculiar part in influencing us to realize how we stand, how we feel, what we really are, at the Manger Throne in the light of that Completed Plan. Small wonder then that at this time, the beginning of the Preparation, the Message of Announcement is so completely illuminating and wide-reaching. It signalizes no individual event; it marks no one day or hour; it describes no single trait or act; but centralizes in its words the Whole Story and carries it home to the waiting heart.

"O my God, I trust in Thee!" Let it be emphasized once for all, right here at the beginning of the Year, how individual, personal, this whole expected, promised, confessed relationship is: "I . . . my . . . Thee": the trusting one in the Trusted One; the trusting one confessing "the threatening perils of sins," the need for deliverance, the pleading of all the Promises—(Has not ancient Prophecy a mighty voice these days?)—of help and deliverance; groping in the dark for the Morning Star's light is still dim but points to the Dayspring's Dawn that will "show me Thy ways and teach me Thy paths." This Divine guidance is the center of the confessing waiter's hope and aspiration. "To Thee do I lift up my soul. I trust in Thee." How then could such a waiting, longing Church help but pray, "Stir up Thy power and *come*"?—and come—we wait, we hope, we look. And herein is the whole Year's forward look: Man, the sinner, exiled from God; condemned by sin; enshackeled by the enemy, lost, but to be rescued from the perils and saved "not by works of righteousness which we have done, but according to His mercy." We

will hear this very soon, on the First High Day of Giving; it will recur again and again throughout the Year! Set free by the Son Divine, the *Son*, the Lamb foreordained before the foundation of the world.

The *Gospel* carries all this in the clarion voice of the herald; the watcher on the mountain gives the signal, to the waiting Church, ancient and now. Hear! "Tell ye the Daughter of Zion, Behold, thy King cometh unto thee, meek . . ." Isaiah cries: "Say ye to the Daughter of Zion, Behold thy Salvation cometh; behold His reward is with Him, and *His work before Him.*" Zachariah cries: "Rejoice greatly, O Daughter of Zion; shout, O Daughter of Jerusalem, Behold, thy King cometh unto thee; He is just and having Salvation; lowly"—O uplifting Glory of the Power to Save—"Stir up Thy power and come"—of the King come to redeem and bless, of fulfillment, of—Immanuel—God with us! "Hosannah in the highest!"

It is not all joy, oh no! The *Gospel* carries right into that terrible Week which leads through all those hours to the Cross! This right at the beginning of a new Church Year!—with our expectation centering in that tender Babe, the Royal Son in the humble Inn, with Angels' Songs and joy, joy! Indeed! for hear, "rescued, saved; perils of our sins, mighty deliverance." The Humble Man of the Royal Throne, the Cross!—"Thy King cometh unto thee—meek" . . . "Thy Salvation cometh."

Up, therefore, prepare for His coming; to meet, to greet Him. How? The *Epistle* carries the instructing answer. The nearing salvation; the night is far spent, the day is at hand; darkness, light; oh, what contrasts; and last the reaction from the dole of sin and the dark of the sin-shrouded night give vent in excess of jubilation.

Hear the voice calling to holy preparation, to gladsome looking forward; but armed against the threatener with the armor that reveals him and his ways, with the anticipation of the Coming One. He comes! "Put ye on the Lord Jesus Christ." *Jesus,* the Promise said, "He shall save His people from their sins" . . . *Christ,* the Messiah, the Promised One, the Anointed One—"Hosannah!"

A final element must be noted which is strictly in point this Day. The story of "Time" is impressed by the *Epistle.* It is deeply earnest for "the night is far spent, *the Day is at hand.*" For this we need wakefulness, watchfulness. Here again, God-granted opportunity is spread before us, and instruction how to grasp and use it; for He Who has come will come again. Time passes, the Day nears—"Behold, thy Salvation cometh!"

SOURCES

Introit: Antiphon, Psalm 25: 1-2a, 2b, 3a.
Psalm, Psalm 25: 4

Collect: Excita, Domine, quaesumus, potentiam tuam et veni, ut ab imminentibus peccatorum nostrorum periculis te mereamur protegente eripi, te liberante salvari. Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum.

Gregorian Sacramentary, where it is appointed for use in the "month of December," "the First Lord's Day"; this of course, is Advent Sunday.

Gradual: Psalm 25: 3 (An example of liturgical paraphrasing)*
Psalm 25: 4
Psalm 85: 7

*It will be very evident, if one is interested in examining these *Sources,* that at times there is a variation in the language of the *Introits* and *Graduals* between the *King James Version* and the Text of *The Common Service Book.* This may be accounted for in one or another of two ways. It is either because of the difference in the Latin text of the *Vulgate,* which text is the original of the *Introits* and *Graduals;* or it may be due to liturgical modification, which amounts to a change in phrasing, at times resulting in nothing more than a *reminiscence* of a passage of Scripture.

THE SECOND SUNDAY IN ADVENT

Introit: Daughter of Zion: behold Thy salvation cometh. The Lord shall cause His glorious voice to be heard: and ye shall have gladness of heart.
Psalm: Give ear, O Shepherd of Israel: Thou that leadest Joseph like a flock.
The *Gloria.*

Collect: Stir up our hearts, O Lord, to make ready the way of Thine Only-begotten Son, so that by His coming we may be enabled to serve Thee with pure minds; through Jesus Christ, Thy Son, our Lord. . . .

Epistle: Romans 15: 4-13 *Gospel:* Luke 21: 25-36

"Daughter of Zion: behold thy salvation cometh" (*Introit*). To the Church, waiting, expectant, comes the announcement of the Coming of her Lord—"Behold, the Bridegroom cometh." What "gladness of heart" there will be in that everlasting union with her Salvation!

The *Second Sunday in Advent* completes the teaching of the First Sunday. Then the teaching of the Day centered in our Lord's *First* Coming, His Advent in the flesh, in humility. Today it tells of His *Second* Coming, His Advent to judgment, in glory, to inaugurate His eternal Kingdom and Rule. This completes the cycle of His Comings, and also completes the cycle of Redemption. These Comings are described in the *Gospels* of this and the preceding Lord's Day; and the purpose of the Church in thus presenting these Events, and emphasizing them so strongly in this commanding and logical position at the entering in of the Ecclesiastical Year, is most earnest.

The object is to tell us of the beginning of our Saviour's earthly life and the heavenly completion

of our redeemed life; to show us how quietly, how simply, and yet how irresistibly God develops and unfolds His eternally planned purpose, and also how wonderfully and majestically He completes it; to show us that in the Divine Plan there is no beginning, *can* be no beginning, without its ending, no plan without its purpose, no prophecy without its fulfillment, no fulfillment without its enjoyment, no time without its eternity, no faith without its fruition, no Saviour without His saved. And as the Church teaches today the First Coming cannot be considered save as it finds its completion in the Second; no more can the Second unless it be considered as it traces its origin, its *cause*, to the First. God sends His Son into the world—the King comes and may be rejected, *but* He comes again and must be received. Through His humiliation He enters into His glory; He comes again "with power and great glory" to complete that which He has done in His humiliation. The First Advent, *Historic Fact*, lies behind us; the Second lies before. Is this not another reason why *Advent* must be a season of penitence, preparation and humble prayer?

The teaching of the Day centers in the *Gospel*. This brings our Lord's own Prophecy concerning His Second Coming. To it the Church adds other prophetic messages out of the long ages of hope ere the Sun of Righteousness had risen. The ancient prophecies in the *Introit* are purely Messianic, but in their use there is very sweet meaning to the Daughter of Zion to whom Salvation *has* come, who has heard the Voice and whose heart is glad. Yea that all, she makes her song of joy in the assurance held out to her, the Bride of Christ, in His Coming Again: that these days, the days of sin and trial, the days of time and the world, will end in the Conqueror's Coming, in her

ultimate victory also in Him. This is the coming of perfect joy, of fruition. "Gladness of heart" —the song, the everlasting song before the enthroned Lamb!

The parallel runs deeper still. The First Advent deals with the Coming of the King—"Zion, Behold, thy King cometh"—but the Second, while the King comes again, His Coming is the coming of the *Kingdom*—"Thy Kingdom come"! Each of these Great Events has its own preparation in world events, in prophecy, in Divinely given signs; and each bears in its very nature, its own attest to its Divine Source and Purpose.

The *Epistle* serves a double purpose this Day. It harmonizes with the Day's teaching concerning our Lord's Second Coming in bringing its lesson of "patience and comfort of the Scriptures" instilling hope in the hearts of the waiting believers. "Our Hope and Expectation, O Jesus, now appear!" It points to Him Who is to come, the Promised One, born to redeem, to "save"—only Jews? Was He to be only "a minister of the circumcision—to confirm the promises made unto the fathers"? Was He not to arise "to give light to them that sit in darkness and in the shadow of death"?—"to reign over the Gentiles." Are they too not to "trust" in Him? The "Coming in of the Gentiles" is most closely joined with the Coming of our Lord. He Himself teaches this; so does the Apostle Paul: "the fullness of the Gentiles." Upon them, too, the Light is to shine; for them too place is to be in the Kingdom of His glory. Further, one should not forget to whom the Apostle writes *this* Epistle; then (and to *us*, too, "Gentiles"!) its blessed prayer will be more than prayerful aspiration; it will also be guarantee of share in the Hope: "Now the God of hope fill *you* with all joy and peace in believing,

that ye may abound in hope, through the power of the Holy Ghost." (One cannot pass the opportunity by of noting how the Apostle has emphasized in this *Epistle* the work of God the Ever-blessed Trinity in this unique application.) But He also is the God of patience, and the Hope may be long deferred; but the Coming is sure and will be sudden as the thief in the night (*Gospel*); therefore add to the lesson of patient and hopeful expectation, the warning which our Lord adds to the promise of His Coming in the *Gospel:* "Take heed"—"Watch—and pray."

While the Second Advent is uppermost in the Church's thought today, she would not have us forget that we are rapidly approaching that Day which commemorates His First Coming, and therefore she leads us to pray: "Stir up our hearts to make ready the way of Thy Only-begotten Son, so that by His coming we may be enabled to serve Thee with pure minds" (*Col.*) *Epistle:* "like minded one toward another *according to Christ Jesus*"—"with one mind, one mouth glorify God."

SOURCES

Introit: Antiphon, Isaiah 62: 11; 30: 30.

Psalm, Psalm 80: 1.

Collect: Excita, Domine, quaesumus, corda nostra ad praeparandas Unigeniti tui vias: ut per eius adventum purificatis tibi servire mentibus mereamur, per.

Gelasian Sacramentary, where it is appointed for an Advent *Missa.*

Gradual: Psalm 50: 2-3a; Psalm 50: 5; Psalm 122: 1; Psalm 122: 2.

THE THIRD SUNDAY IN ADVENT

Introit: Rejoice in the Lord alway: and again I say, Rejoice.
Let your moderation be known unto all men: the Lord is at hand.
Be careful for nothing: but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.
Psalm: Lord, Thou hast been favorable unto Thy land: Thou hast brought back the captivity of Jacob.
The *Gloria.*

Collect: Lord, we beseech Thee, give ear to our prayers, and lighten the darkness of our hearts, by Thy gracious visitation; Who livest. . . .

Epistle: I Corinthians 4: 1-5 *Gospel:* Matthew 11: 2-10

Due to a single verse in the *Epistle,* the fifth, efforts have been made to force the teaching of this Lord's Day to correspond with a general prearranged sequence of Advent Lessons: the desire being to *make* this Day teach the *Advent to Judgment.* But this single and very brief reference to that topic, in the entire group of the Day's *Propers,* is by no means adequate ground to establish a Sunday's teaching.

The Church has set a noble task for her endeavor these Advent days, to bring to her children in the four short weeks, the history of the need and promises, the longings and expectations, the preparation of thousands of years of the life of the waiting people. With Lessons and Collects, Introits and Graduals, she preaches the Word of promise and hope mightily. She shows the need:—we recall the cry of the opening *Introit,* "Unto Thee, O Lord, do I lift up my soul. Let not mine enemies triumph over me. Show me Thy ways, teach me Thy paths."

She announces the promise in the *Gospel*, "Behold, thy King, thy Salvation, cometh." Then the preparation; this is two-sided. First the announcement of the ancient Heralds, and now the "Messenger." "This is he, of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee." The cry: "Prepare—Repent"; and how is it taken up? Prepare? First with gladness; He has kept His word; the waiting is over; the promised voice is heard at last. Therefore, "Rejoice in the Lord alway"—"The Lord is at hand." But the joy is not to be unrestrained: the realization of the blessing in that Coming, in that Fulfillment, is best found in quiet, holy, contemplation. "Let your moderation—gentleness—be known to all men," in the joy of gratitude and adoring worship, in "prayer and supplication with thanksgiving." All that meant to ancient Israel, all that means to the New, is sensed in "Lord, Thou hast been favorable unto Thy land. Thou hast brought back the captivity of Jacob." Thou hast not forgotten. Thou hast fulfilled Thy Promise! "The Lord is at hand."

One almost feels that he stands like Israel of old, looking forward, expectant—hopeful. Does the Church really intend *that* today when the *Gospel* brings the age-old question "Art THOU He that should come, or look we for another?" Hardly in that sense!—but that she may answer it with *her* testimony: "Rejoice in the Lord!"

The question of John in the *Gospel* is not only a natural one in the Advent-tide, but one that must be answered by the Advent Messages. Apart from any concern about John the Baptist's faith, or motives in sending and asking, there are many even now to whom the Church must bear the testimony of what *she* has seen and heard: "Go and show

again"—her answer based on her experience, carrying proof.

Here and now is *Preparation for the Advent*, the Day of the Forerunner to whom our Lord vouchsafed a definite answer linking it with ancient, Messianic, prophecy; granting also His personal commendation—"My Messenger"—the *herald* of the Coming King, the *messenger* of the Preparation, "the burning and the shining light" who was but the merest ray before the Day-spring Who was to arise to give Light (cf. *Col.*), to be "the Light of the world."

As John was the preacher of the Preparation, so the Church places him before us in this historic place and relationship today, and joins with this a very definite application in the *Epistle.* The King Who is to come again still has the Preachers of the Preparation—"ministers of Christ, stewards of the mysteries of God"—"Go and show"! The Church and her—HIS—ministers "rejoices in the Lord, alway!"—because He has come, because He is to come—"The Lord is at hand." Their "gentleness" is to be known to all men! Care*free*, but prayer*ful* and thank*ful* they go before Him (*Int.*). They have ever before them this Herald's example, they are to let men "so account of" them "as of the ministers of Christ, and stewards of the mysteries of God"; they are to remember the word—*faithful.* They are to learn, as did John, what is means to fight through the trials of this life, the testing of one's faith, the judgment of men, the suffering for righteousness' sake. They are to face the perils of being "offended in Me," and if He but grant the grace, learn the blessedness of clinging to Him through all—"faithful"!

SOURCES

Introit: Antiphon, Philippians 4: 4, 5, 6. It is extremely rare to find a *New* Testament passage appointed in the Introit.

Psalm, Psalm 85: 1.

Collect: Aurem tuam, quaesumus Domine, precibus nostris accomoda: et mentis nostrae tenebras, gratia tuae visitationis illustra, per.

Gelasian Sacramentary, where this Collect is appointed for the Second Sunday *before* the Nativity of our Lord.

Gradual: Psalm 80: 1b, 2b; Psalm 80: 1a; Psalm 80: 2b.

THE FOURTH SUNDAY IN ADVENT

Introit: Drop down, ye heavens, from above: and let the skies pour down righteousness.
Let the earth open: and bring forth salvation.
Psalm: The heavens declare the glory of God: and the firmament showeth His handiwork.
The *Gloria.*

Collect: Stir up, O Lord, we beseech Thee, Thy power, and come, and with great might succor us, that by the help of Thy grace whatsoever is hindered by our sins may be speedily accomplished, through Thy mercy and satisfaction, Who livest . . .

Epistle: Philippians 4: 4-7 *Gospel:* John 1: 19-28

The last of the Sundays of the preparation for the Great Day soon to come is here. In olden days it was called *Praeparatio,* the Preparation. All is expectation. The Church bursts forth in a wondrous song: "Drop down, ye heavens, from above: and let the skies pour down righteousness. Let the earth open and bring forth salvation." She knows Who has come, Who cometh again, "Who standeth among you," Whose Natal Day she will soon commemorate again: the Birthday of the Babe of Bethlehem, but, "True Son of the Father, He comes from the skies"—(*Int.!*) "Born to set His people free." The *Introit* reaches far beyond the immediate moment, that of ushering in the Festival of the Nativity (first verse); it carries far ahead to the Cross-crowned Hill and the setting up of the Ensign for all the world—the Victory (second verse). God showers His Love upon the world, that out of it may grow the Tree of Life—and here the planting!

To the Church's song is added the Herald's testi-

mony (*Gospel*)—"And this is the record of John." This is uniquely in place this Day. Again there is a questioning embassage—"Who art thou?" Not HE, but the voice—"Prepare ye the way of the Lord." Like a mighty antiphonal chorus, the *Epistle* adds its cry, "The Lord is at hand!"—the great Advent Cry.

Thus the Day leads us forth to meet Him Who cometh. How shall we prepare to welcome Him? We need to follow the Herald's cry, "Make straight the way of the Lord"—"O come to my heart Lord Jesus!" We need to feel that same humility and unworthiness—"Whose shoes' latchet *I* am not worthy to unloose." We need to learn the emptying of self, the effacement of self—Who art *thou?* Who but His loyal herald, that the "One Who standeth among" us may be revealed. We need to pray, "Stir up Thy power and come, and with great might succor us, that by the help of Thy grace, whatsoever is hindered by our sins may be speedily accomplished by Thy mercy and satisfaction" (*Col.*)—a self-emptying, a self-surrender, that may find its fullness in receiving, and owning, and being owned by, HIM. And how the *Epistle* teaches the true preparation: Hearts full of joy; lives revealing all gentleness; mouths filled with prayer and thanksgiving; souls possessed of the Peace of God. "To Bethlehem hasten, to worship the Lord!"

SOURCES

Introit: Antiphon, Isaiah 45: 8a, 8b.

Psalm, Psalm 19: 1.

Collect: Excita, Domine, potentiam tuam; et magna nobis virtute succurre: ut per auxilium gloriae tuae, quod nostra peccata praepediunt, indulgentia tuae propitiationis acceleret. Qui vivis . . .

Gelasian Sacramentary, where it is appointed for the First Lord's Day *before* the Nativity.

Gradual: Psalm 145: 18; Psalm 145: 21; Psalm 40: 17b.

CHRISTMAS DAY—THE NATIVITY OF OUR LORD

I

For the Early Service

Introit: The Lord hath said unto Me, Thou art My Son: this day have I begotten Thee.

Psalm: The Lord reigneth, He is clothed with majesty: the Lord is clothed with strength, wherewith He hath girded Himself.

The *Gloria.*

Collect: O God, Who hast made this most holy night to shine with the brightness of the true Light: Grant, we beseech Thee, that as we have known on earth the mysteries of that Light, we may also come to the fullness of His joys in heaven; Who liveth and reigneth. . .

Epistle: Titus 2: 11-14; Isaiah 9: 2-7 *Gospel:* Luke 2:1-14

II

For the Later Service

Introit: Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder.

And His Name shall be called Wonderful, Counsellor, The Mighty God: The Everlasting Father, The Prince of Peace.

Psalm: O sing unto the Lord a new song; for He hath done marvellous things.

The *Gloria.*

Collect: Grant, we beseech Thee, Almighty God, that the new Birth of Thine Only-begotten Son in the flesh may set us free who are held in the old bondage under the yoke of sin; through the same. . .

Epistle: Hebrews 1: 1-12 *Gospel:* John 1: 1-14

The Name of the Day. This Festival, being distinctly of Western origin, bears as its earliest name, *Natalis* or *Nativitas Domini,* hence, the Nativity of our Lord. From this is derived *Noel,* French and early English. The German name, *Weihnacht—*

Holy Night—is derived from the solemn Vigil which preceded the Feast. Scandinavian, *Yule*, which also found its way into English use. *Christmas* is distinctively the English name. It is analogous to such names as Candlemas, Michaelmas, the Christ-mass, meaning the Mass of Christ's Day.

History of the Festival.—It is not hard to understand why the Church should commemorate annually our Lord's Incarnation; it would seem very unnatural not to do so. Yet this Feast is far from being the oldest in the Church's life, and seems to have come into its use as a result, partially at least, of a desire to offset a day observed by the heretical Gnostics, and a holiday period dear to heathen Rome. Whether these elements contributed to, or forced the introduction of, this Feast by the Church is largely a matter of conjecture. At all events the earliest traces of this Festival as a *Church* observance are to be found in the Eastern Church as early as the end of the Third Century, when January 6 is observed in the double capacity as the Day of our Lord's Birth and Baptism. It then bore and still bears the name of *The Epiphany*, the Manifestation. There is some scant evidence that this Feast and date were observed here and there in other territories, but mainly local. It did not commend itself to the Roman Church's use.

Tradition, of course, tells of an early observance; but there is a wide difference between that and history. When men began to think of such things and look into such matters, nobody knew the *date* when our Lord was born. So they began to reckon on whatever "evidence" they had, and consulted whatever "records" were at hand, and so finally arrived at certain dates, which were duly announced as *the* dates of such and such events in our Lord's life. Such a chronological calculation by one of Rome's

truly great churchmen, Hippolytus (about 220) has given us December 25 as the date of our Lord's Nativity. At this time there is no thought evident of a *festival* observance. The introduction of the *Festival* on this date is attributed to both Julius I (337-52) and Liberius (354), Bishops of Rome: proof that even *Rome* is not certain when the festival observance began! However, this is the general period, late Fourth Century; and gradually the observance spread from land to land, ever growing in popularity and greatness until it is acclaimed as the Greatest Festival.

Its introduction into the Eastern Church took place at the end of the Fourth Century. The West received and accepted the great day of the East, the *Epiphany* on January 6, and the East accepted the Western "Christmas." Here it was far from popular; the people were wedded to their own day; but opposition was overcome slowly, and the Feast found its place in the Church's life. It was introduced in Constantinople in 379; Chrysostom preached on the *Gospel* in Antioch on the Festival in 388. He spoke of the slow headway the Day had made in the regard of the people, although it had been known for ten years; of the prejudice against it, because the people would not give their new Day the regard they held for the old. To this day, the *Epiphany* is the Great Day in the Eastern Church!

Because of its nearness to the beginning of the Church Year, and since it tells of God's Great Gift to men, the very spirit of the Festival calls to peace and loving friendship, and expresses itself in a custom that has been associated with it from time immemorial, the interchange of gifts and good wishes.

The reason for the two complete sets of *Propers* appointed for this Day is historic. The Church pre-

pared for this great Day not only with the preparatory Season of *Advent*, but with solemn services on the day before, especially the evening of this day. These last were called the *Vigils* of the Feast; the expression indicates just what the congregation did: gathered in the church, passing the hours in songs, prayers and listening to homilies, *watching* (Vigils) for the coming of the Day. As midnight would strike, then would burst forth the song of Joy, the first *Introit* of the Day: "The Lord hath said unto Me, Thou art My Son: this day have I begotten Thee." How wonderfully pointed this the first announcement!

Prophecy found its place in one of the *Epistles*, but here it is prophecy *fulfilled*. The purpose of His Coming, the message to, and the life He demands of, mankind in the other. The *Gospel* is the narrative of the Historic Fact. The language of the *Collect* for the Early Service is testimony of the time when it was used. It finds its inspiration in the Isaiah Prophecy and the Life that fulfilled it. How full its single sentence is of the Christmas Glory!

The second set of *Propers* has been spoken of as dogmatic in purpose in contrast with the first set which are historic. One needs to be carried away from the world's use of the Day, by it made "holiday" not Holy-day; one needs to have the Wondrous Story told in its full import, in its application to the souls and lives of men. When one meets this group of *Propers* one feels as though the old fathers had taken the Angelic Message, "Unto you is born this day a Saviour Who is Christ the Lord," and, using it as a text, developed the mightiest Festival Sermon possible in the Scriptures for the Second Service.

Here again the lofty strains of *inspired* men:

The Prophet in the *Introit;* The Writer in the *Epistle;* the great Prose-singer, the Witness in the *Gospel.* Note the testimony: "Unto us a child is born. Unto us a Son is given."—*Introit.* Whose? "God's Son—through Whom He hath spoken unto us"—*Epistle;* "The Only-begotten of the Father, full of grace and truth—The true Light"—*Gospel.* Nor is there lacking the element of the witness-bearing Church, "We have seen His glory."

In the midst of the great joy of this Holy Day, comes the quietly sober note of the *Collect* of the Later Service. The Church could pray for many things; no doubt her greatest desire would be to take up the Glory-song of the Angels and pour it forth in adoration and thanksgiving; but in deep quietness of heart she finds the very center of the Coming-into-the-world and carries that in her festal prayer to the Giver of the Gift Divine. As one prays, one thinks of "If the Son shall make you free, ye shall be free indeed" and the "God so loved the world." The play of the original language is not only extremely expressive but very beautiful, and very excellently rendered in the English translation. In addition to being our prayer, this *Collect* is a very concise and complete doctrinal statement of the Incarnation of the Son and the Goal set before Him.

SOURCES

I—*Introit: Antiphon,* Psalm 2: 7

Psalm, Psalm 93: 1

Collect: Deus, qui hanc sacratissimam noctem veri luminis fecisti inlustratione clarescere: Da, quaesumus; ut, cuius Lucis mysterium in terra cognovimus, eius quoque gaudiis in caelo perfruamur, per.

Gelasian Sacramentary, appointed for the Vigils.

Gradual: Psalm 110:3; Psalm 110: 1; Psalm 2: 7.

II—*Introit: Antiphon,* Isaiah 9: 6

Psalm, Psalm 98: 1

Collect: Concede, quaesumus, omnipotens Deus, ut Unigeniti tui nova per carnem Nativitas liberet, quos sub peccati iugo vetusta servitus tenet, per.
Gelasian Sacramentary, for the second Mass in the Night.

Gradual: Psalm 98: 3b; Psalm 98:2; Psalm 95: 1, 6a.

THE SECOND CHRISTMAS DAY

Introit and *Collect* as for *Christmas Day.*

Epistle: Titus 3: 4-7 *Gospel:* Luke 2:15-20

Each of the Great Festivals, it will be found, is followed by a number of days directly connected with the Great Day by name and continuing the festival commemoration by some additional contribution. Originally this lasted through the entire week following and closed with the Eighth Day—thus the name *Octave* of the Feast, with another reference to the Feast.

In the case of *Christmas,* the days immediately following, however, have a character of their own, notwithstanding their connection with the Great Festival and the continuance of the festival celebration. Reference to *The Calendar* and to the *Propers* appointed in *The Common Service Book* will show first: The *Second Christmas Day* and then *St. Stephen's Day,* December 26th, and *St. John's Day,* December 27th. To these should be added, without question, *The Holy Innocents' Day,* December 28th, if the little cycle is to be historically and logically complete.

One must admit the possibility of confusion all too apparent in the appointment of two possible observances for one day: one an immediate and unbroken continuation of the Feast, the other a Martyr's Day finding its very apt and deserved connection with the Christmas-tide. While *St. Stephen's Day* enters the Church Year apparently at an early date, its appointment here with the addition of the other two days was made deliberately. The celebration of the *Second Christmas Day* is what one

might call spontaneous, and unquestionably the original commemoration, and directly *part of the Feast;* and where it is possible to hold Services on this Day, its *Propers,* without question, would be used, but commemoration of St. Stephen should not be omitted. This commemoration, liturgically speaking, consists of the use of the Proper Collect of St. Stephen's Day immediately after the *Collect of the Day.*

There is a possibility of a *third* appointment falling on this Day! When *Christmas Day* falls on a Saturday, December 26th will naturally be a Sunday; thus *The First Sunday after Christmas,* for which the Church appoints a complete and distinctive group of *Propers,* will "concur" with the other two Festivals. There should not be any confusion as *The Second Christmas Day* would take the "precedence," and then both the *Collect* of this Sunday, and that of St. Stephen's Day would be used after the Christmas *Collect.* When *Christmas Day* falls on a Sunday, the appointments for the *First Sunday after Christmas* will be displaced. Then the Sunday after Christmas will be not only the *Octave of Christmas* but also the *Feast of the Circumcision.* Rules governing these cases of "concurrence" and "precedence" of Festivals and Days will be found in *The Common Service Book,* in the *General Rubrics,* page 491, Text Edition.

SOURCES

Gradual: Psalm 118: 26a, 27; Psalm 118: 23; Psalm 93: 1a, b.

THE FIRST SUNDAY AFTER CHRISTMAS

Introit: Thy testimonies are very sure: holiness becometh Thine house, O Lord, forever.
Thy throne is established of old: Thou art from everlasting.
Psalm: The Lord reigneth, He is clothed with majesty: the Lord is clothed with strength, wherewith He hath girded Himself.
The *Gloria.*

Collect: Almighty and Everlasting God, direct our actions according to Thy good pleasure, that in the Name of Thy beloved Son, we may be made to abound in good works; through the same . . .

Epistle: Galatians 4: 1-7 *Gospel:* Luke 2: 33-40

In the old Service Books of the Church this Day is always spoken of as the *Sunday within the Octave of Christmas.* In some years it will not be observed, as reference to the preceding Day's Notes will show. It was a possibility in *The Calendar* that had to be reckoned with not only in the Church Year but also in Church life, and therefore provision had to be made for it. That it occupies a kind of anomalous position cannot be denied, and that it is not expected to contribute a very important part to the building of the Year is also apparently its fate. This is not deserved, for there are important lessons to be brought home and the Day with its testimony is needed, not to strengthen, but to complete.

Midway, let us say, between two great Feasts, the Birth and the Circumcision, we come to this Day. Announcement and testimony, acceptance and joy, fulfillment and application, have been

heard and learned. Between the *Gospels* of the Birth and of the Submission to the Law, this Day's *Epistle* declares, "When the fulness of the time was come—(the completion of the Preparation—*Advent!*)—God sent forth His Son—(The Nativity)—made of a woman—(the connection with the Incarnation)—made under the Law—(the connection with the Circumcision)—to redeem them that were under the Law—(the waiting, expectant Israel)—that we might receive the adoption of sons—(The Gift). And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant but a son; and if a son, then an heir of God through Christ"—"Thy testimonies are very sure!"—(the purpose of the Incarnation). The Birth of Christ for us is to be the Birth of Christ in us. The goal of this is visualized in the three Festivals so close to this Sunday, St. Stephen, St. John, and Holy Innocents. The way to this goal, which only will be reached in Eternity, must be revealed and taught. It leads through repentance and the law. We are "heirs," true; but "so long as the heir is a child he differeth nothing from a servant, even though he be lord of all; but is under tutors and governors until the time appointed of the father." So we when we were children were under the bondage of the law; but the time appointed has come; and through the sending of God's Son, sonship has become ours, the bondage of the servitude of the law gives place to the freedom of an heir of God *through* Christ.

The *Gospel,* an altogether too brief a look into the days of the Holy Infancy, shows us the acceptance and joy of two of the ancient saints, "under the Law," who were looking for the Promise. Would we had that precious Song of Simeon in this

Gospel also! "For mine eyes have seen Thy Salvation." It carries with it the prophecy of the sorrow and suffering which is to come; it promises the uplift and glory to be revealed in Him. The place of the Law in the *Epistle*, the observance of the Law in the *Gospel:* both serve to emphasize the aspect of the Law in the lives of men before the Coming of the Son.

The *Collect* seems to find its inspiration in the holy lives of Simeon and Anna, such faithful examples of devotion even under the Law; but when at the end of the *Gospel* we read of the growth of the Holy Babe, growing into the youth and manhood which later receives the Father's commendation—"In Whom I am well pleased"—we find the source of the petition that the Father "would direct our actions according to His *good pleasure*" that *our* lives may abound more and more.

The *Collect* is particularly appropriate for another application. This Sunday is the *Last* in the *Civil* Year. The *Church* does not recognize, or rightly know anything of, a *New Year's Day:* this is foreign to *her* Year and her purpose. But in the early days of the Church, this time of the year was given over to celebrations of heathen customs in connection with the ending of the old, and the beginning of the new, year. Certain gods and goddesses were invoked, their shrines thronged; and, with a holiday spirit permeating the days, excesses of most revolting character became very common. The influence of such things was felt in two ways. First the Christmas Cycle was emphasized all the more strongly and filled with celebrations peculiar to itself; and then, when the carnival spirit through its lure to pleasure and excess made itself felt, even within the fold, the Church entitled the Mass of *this* Day as one for the *redemption from the wor-*

ship of idols! The present *Collect* is that of this ancient Mass; knowledge of this makes it all the more pointed.

A much later age turned the attention more and more to the celebration of this Sunday as a sort of *Old Year's Day* with a looking forward into the New. The *Collect* in particular, and some parts of the *Gospel* were used in this connection as pertinent.

SOURCES

Introit: Antiphon, Psalm 93: 5, 2.

Psalm, Psalm 93: 1.

Collect: Omnipotens sempiterne Deus, dirige actus nostros in beneplacito tuo, ut in nomine dilecti filii tui mereamur bonis operibus abundare, per eundem.

Gelasian Sacramentary, appointed for the Mass for redemption from the worship of idols.

Gradual: Psalm 45: 2; Psalm 45: 1; Psalm 93: 1.

THE CIRCUMCISION AND THE NAME OF JESUS

Introit: O Lord our Lord, how excellent is Thy Name in all the earth: Who hast set Thy glory above the heavens.
What is man that Thou art mindful of him: and the son of man that Thou visitest him?
Psalm: Thou, O Lord, art our Father, our Redeemer: Thy Name is from everlasting.
The *Gloria.*

Collect: O Lord God, Who, for our sakes, hast made Thy blessed Son our Saviour subject to the Law, and caused Him to endure the circumcision of the flesh: Grant us the true circumcision of the Spirit, that our hearts may be pure from all sinful desires and lusts; through the same . . .

Epistle: Galatians 3: 23-29 *Gospel:* Luke 2: 21

With the *Festival of the Nativity* assigned to a particular date, the *Feast of the Circumcision and the Name of Jesus* follows logically "eight days" thereafter. This is established by the *Gospel.* This "Eighth Day" has been observed from an early period as, first, the *Octave* of the Nativity, then, somewhat later, as the Feast mentioned. It cannot be dissociated from the Birth of our Lord, and must always be regarded as part of the great center of this Cycle, contributing its unique part to the Record of the Humiliation of the Son Divine. Not the least phase of its value in the Church Year and to the worshiper, is that it is also His *Holy Name Day.* The Roman Church appoints a Festival of the Holy Name, but not in this Season, and therefore lacking both the important historic connection and the rich opportunity this affords. This very happy and expressive union is distinctively an appointment of the Church of the Reformation, and, of

course, finds its inspiration in the *Gospel* for the Day, the shortest liturgical Lection, by the way, in the whole Church Year.

This whole period, in the earlier centuries of Church life, fell in the midst of one of the greatest heathen festival seasons, and it can readily be imagined how difficult it was for the Church to make headway in observance of Holy Days 'mid the driving stream of worldly pleasure and relaxation. Particularly is this true of this Feast which is coincident, even in early times, with the *Kalends* or first of January, when the heathen Roman world broke loose in the riotous orgies of the *Saturnalia.*

Of course the Church has never purposely connected "January 1st" with the beginning of its year nor has it ever recognized a "New Year's Day" excepting *Advent Sunday.* The observance of this Day and its spirit has been wholly intended to be associated with the Christmas Cycle; but as years passed the New Year's Day idea made itself felt, and gradually came into the ascendency, fortunately not altogether displacing *The Circumcision,* but making it decidedly secondary. This custom antedates the Reformation by many years; and like many other inherited things, drew from the great Reformer expressive observations, as: "On this day it is considered necessary to announce and speak of, the *New* Year, as though there were not enough necessary and salutary things to preach about without this"; and again, "This day is called the New Year's Day after the custom of Rome,—this and other things, which we have received from Rome, we now let pass away. Since, however, the Feast of the Circumcision of Christ has been appointed to this day, it is proper that we preach about *this* today."

Notwithstanding this rightful recognition of the

true place and value of the Feast by Luther and the other Reformers, the day continued to be observed as New Year's Day with The Circumcision secondary or even entirely displaced! This unhappily proves how hard a task the Church has to combat and overcome worldly customs which force their way into her life and affect Church practice, when once they become popularly established.

"His Name was called JESUS" when He was made to conform to the Law: The promised Name, —"Thy Name is from everlasting" (*Int.*); the authorized Name,—"which was so named of the Angel" (*Gos.*); the all-revealing Name,—"O Lord, our Lord, how excellent is Thy Name in all the earth" (*Int.*)—"Given Him a Name which is above every name: that at the Name of JESUS every knee should bow."

"The Year begins with Thee," so runs an old *Breviary* hymn for the Day. "The Year begins with Thee,"—in our hearts, in our minds, in our lives. We have just welcomed the Guest of guests, and sung *Venite adoremus;* our prayer, "O come to my heart Lord Jesus; there is room in my heart for Thee";—and we know Who has come, the Dayspring from on high, the Giver of Light to us in darkness and shadow, the Bringer of Peace. His Glory revealed, our souls respond in adoration. He has come, not to go, but to remain—"What is man that Thou art mindful of him: and the son of man that Thou visitest him?"—(*Int.*) He is our Lord, —"O Lord, our Lord,"—and we are His—brethren —"For ye are the children of God by faith in Christ Jesus—for ye are all one in Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (*Epistle*).

The historic element in the development of the Life of the Holy Babe is brought us by the *Gospel,*

the shortest of all, but in some respects the most complete in revealing promise, in tender comfort to him who waits in hope. The choice of the *Epistle* which is the companion of this *Gospel,* is probably due to the mention of *Baptism* of which Circumcision is the Old Covenant type, and the reference to the state under the Law before faith had come. Through the Rite of Circumcision the recipient entered into the covenantal relation, "Abraham's seed—heir to the promise"—; but "as many of you as have been baptized in Christ have put on Christ —ye—are the *children of God* by faith in Christ Jesus." The *Collect* is in complete harmony with these Lections. Note again how the *Festival Collect* always recites the Event.

With the performance of the ancient Rite comes the custom of name-giving: not merely as a means of identity but as marking a distinct personality, and individualizing the life thus named, such an one entering upon his own peculiar development. He is now "so and so," not so and so's son or child, but—*the name*—and is known by this. Following this custom, the Holy Infant is submitted to the Rite and Mary's Son receives His name—"His Name was called JESUS." If we were only able to reach the lowest peak of the great and lofty heights, all carrying higher and higher—("Who hast set Thy glory above the heavens")—which merest thought of the Holy Name, Jesus, wakens! If one could but sing it, or write it, what a welling forth of praise and trust, of faith and comfortableness, of joy and peace, of thankfulness and adoration!

It is Festival Day! Not because the Nativity was but a week ago; nor because the New Year has dawned, this is but a mere accretion; but it is Festival Day because today that Holy Child is

named with the Name of names, and forever onward, the heart clings to Him, not the Babe of Bethlehem, but JESUS—"Jesus, Name all names above, Jesus best and dearest, Jesus, Fount of perfect Love, holiest, tenderest, nearest; Jesus, Source of grace completest, Jesus purest, Jesus sweetest; Jesus, Well of Power Divine, make me, keep me, seal me, Thine!" (Theoctistus).

SOURCES

Introit: Antiphon, Psalm 8: 1, 4

Psalm, Isaiah 63: 16

Collect: Omnipotens Deus, cujus Unigenitus hodierna die, ne Legem solveret, quam adimplere venerat, corporalem susscepit Circumcisionem: spiritali circumcisione mentes vestras ab omnibus vitiorum incentivis expurget, et suam in vos infundat benedictionem. Amen.

Gregorian Sacramentary. The original Latin is a *Benediction* not a Collect, and our Collect is based upon this part of the Benediction.

Gradual: Psalm 98: 3; Psalm 98: 2; Hebrews 1: 1, 2.

THE SECOND SUNDAY AFTER CHRISTMAS

Introit, Collect and *Gradual* as for the *First Sunday after Christmas.*

Epistle: I Peter 4: 12-19 *Gospel:* Matthew 2: 13-23

There is a possibility that in some years a Sunday may fall between *The Circumcision* (Jan. 1st) and *The Epiphany* (Jan. 6th). The Roman Church does not recognize this possibility, relying on its other appointments to meet the need should it arise; the Anglican Church simply directs: "The same Collect, Epistle and Gospel (of the Circumcision—, they have lost the historic Introits) shall serve for every day after (*i.e.*, the Circumcision) unto the Epiphany."

The Church of the Reformation is the first to provide specific and appropriate appointments for this Day. This was done in the early part of the Seventeenth Century. Some of the ancient *Lectionaries* appointed Scripture passages for this Day, but because one had been used just a few days previously and another appeared to be a repetition of another preceding selection, they did not commend themselves for perpetuation in our Use.

The fact that the Day is still a part of this important Cycle, and very close to *The Epiphany,* no doubt influenced the choice of the *only remaining* Gospel of the Infancy not otherwise appointed. This *Gospel* contains the account of the Flight into Egypt, and the Martyrdom of the Holy Innocents. It will be recalled that *The Holy Innocents' Day* has been excluded from the Church Year. Of this *Gospel* Luther writes: "This is indeed an import-

ant narrative, which should not be permitted to disappear from the churches for any reason: important because of the teaching and then on account of the comfort, which therein is brought before us Christians. The teaching is this: That we see how the devil and the world are enemies of the Little Child Jesus and His Kingdom; how strenuously they fight against Him; how they seek to oppress, smother, and wipe it out. The comfort is this: That this purposing by the world will not succeed. It must leave Christ, His Word and His Church, in possession of the field; the tyrants shall be brought low; there will be nothing to help them."

To this *Gospel,* 1 Peter 4: 12-19 was added as companion *Epistle.* Can anyone fail to mark the harmony? Both Lections treat of suffering: In the *Gospel,* the Lord's and the Little Ones of Bethlehem for Him; in the *Epistle,* the Christian's, "for the Name of Christ"—"partaker of Christ's sufferings."

As this Sunday, whenever it does appear in the Church Year, must invariably be the first Sunday in the new Civil Year, the Lessons are also instructive in this connection. This is especially true of the *Epistle* which deals with the sufferings of the Christian and his comfort in the midst of them; for every new year will bring new experiences in this school but also new blessings in the comfort of the fellowship of Christ. Bravely he may not only look forward, but press on into the unknown, committing the keeping of his soul to his faithful God.

The *Collect* for *New Year,* as well as the suggested appointment, will enrich the harmony of the Day's teaching.

SOURCES

The probable *Source* of the New Year *Collect* is found in a much longer German Collect in the *Oestreich Kirchen Ordnung* of 1571, there appointed for *Neu Jahrstag.*

THE EPIPHANY OF OUR LORD

Introit: Behold the Lord, the Ruler, hath come: and the kingdom, and the power, and the glory, are in His hand.
Psalm: Give the King Thy judgments, O God: and Thy righteousness unto the King's Son.
The *Gloria.*

Collect: O God, Who by the leading of a star didst manifest Thy Only-begotten Son to the Gentiles: Mercifully grant, that we, who know Thee now by faith, may after this life have the fruition of Thy glorious God-head; through the same . . .

Epistle: Isaiah 60: 1-6 *Gospel:* Matthew 2: 1-12

The Festival is known as *The Epiphany,* Manifestation, *of our Lord;* and also as *The Theophany,* the Manifestation of God. It has been called the *Fest. trium regum,* the Feast of the Three Kings: German, Drei Kœnigetag; in England, Twelfth Day.

To a certain degree *The Epiphany* must be associated with *Christmas;* but there is a place where it is independent of that Cycle, and initiates a distinct advance in the Church Year's teaching. The association with *Christmas* is natural, bringing as it does one of the precious Gospels of the Holy Infancy. Its history is somewhat varied before it arrives at its present position in the Year and its present meaning. In one large section of the Church it originally was, and, for that matter, still is, their Christmas Festival, being their commemoration of our Lord's Birth *and Baptism* in one. The truth is that this Day and *combined* observance really antedated the *Festival of the Nativity* by quite some years.

The origin of the Feast is in the Eastern Church,

Third Century, from which section also we receive the name it carries, *Epiphany*. At least two Epiphanies were commemorated, the Birth and the Baptism; in the latter case the name *Theophany* is used. As a reason for this double remembrance, one of the early Fathers implies that Jesus was baptized on His thirtieth *Birthday*. Quickly other Epiphanies are added, as for example, the First Miracle, which gave the Feast a very little used name, *Bethphania*, from the place where the Miracle was performed. It will be noted that the Feast celebrates a certain central idea, but that this is founded on, associated with, a group of Events.

As noted above, under the Notes on *Christmas*, introduction of this Feast into the Western Church from the Eastern, came only after the establishment of the Christmas observance in the West. For this reason the later adopted, but earlier, Festival received a much fuller interpretation and application in the Church Year in the West. The Coming of the Magi is made the center, but it is "to the King"; their seeking, acknowledgment, worship and acclaim; the "apparition" of Christ to them, the "Gentiles," is a later addition, but served to develop the complete teaching demanded by the Coming of the Son into the world: first to "His own," then "to the Gentiles." "God so loved the *world* . . . *whosoever*"—"*all* men to be saved." We remember we had the completeness of the Promise in the Coming one of the Advent Sundays, in the *Epistle* of the Second; here is the fulfillment, and to this will be added other proof later in the Epiphany Season.

It will be noted that the *Gospel* of the Baptism, which was one of the original Festival Lections, no longer appears among the Liturgical Gospels. This is unfortunate. To complete the group however

in our Use, this *Gospel* has been appointed for the Vespers of the Feast.

This Day, like *Christmas*, is one of the *immovable* Festivals, being celebrated on a fixed date, January 6th. There is no certain reason for the choice of this date. The East arrived at this date in much the same manner as the West determined upon December 25th for the Nativity, by calculations based on a certain fixed starting point. In this case the East began with April 6th as the date of the Crucifixion, and arguing or reckoning, as the Church everywhere always has, on the premise of a "perfect" Life, the *Annunciation* would be that date also, and therefore the Birthday would be January 6th. The fact that both heathen and heretical celebrations centered around this date, may also have borne some influence: the desire, of course, being to give the faithful a Day to observe which would counteract the influences without.

The *Epiphany* being a fixed date, and *Easter* being a *movable* Festival naturally means that the period between the two will be shorter or longer, depending upon the early or late date of *Easter*. *Lent* and the three pre-Lent Sundays being a definitely closed period, the variation will be felt in the Epiphany Season. It is possible to have *six* Sundays after the Epiphany, but this is seldom the case. Provision has been made for all of these in our Use, especially noteworthy being the appointments for the *Last* Sunday after the Epiphany, and the rubrical directions in the *Common Service Book*, a distinctive use of the Church of the Reformation.

This Festival and its Season seem to be designed purposely to develop and reveal a definite proposition. He Who has come, born a Babe in Bethlehem, conformed to the Law, given a human Name, He it

is Who has been promised of old, the *Christ* of God; but this Messias is Lord indeed, "God of God, Light of Light, Very God of Very God," and now to be manifested *in all the Divine Glory;* Son of Man, but Son of God; shrouded in the flesh but the effulgence of the Divine bursting through to reveal Who He is. Steadily this will be developed: manifested to the Gentiles and received and acclaimed by them; shown in His Baptism, acknowledged and commended by the Father; revealed at the Marriage at Cana, the *first* of His *Signs,* manifesting His glory, and His disciples believed in Him; and so one manifestation is added to another until the Season ends, is *completed,* in the burst of the Glory of the Transfiguration—"This is My beloved Son." As the Season began so it ends; but with this filling our hearts we pass over into the Season of the Humiliation, hearing still—"This is My beloved Son . . . in Whom I am well pleased . . . hear *ye* Him."

That this is true, hear the voice of the *Introit:* "Behold the Lord, the Ruler, hath come: and the kingdom, and the power, and the glory, are in His hand." "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee," sings back the *Epistle.* Here is an ushering in of this majestic Festival in tones of uplifting joy and praise. The *Epistle* is a passage from the Old Testament; something very seldom met with in the course of the Year; its joyful promise, its far-reaching prophecy, its all-revealing comfort, its telling of the coming of the Gentiles, connect it with the spirit of the Day; but it is here as fulfillment as well as announcement. It is answer to the *Introit,* as well as finger pointing to the approaching caravan of the Magi as they draw near to Jerusalem, following the star. And then they come! The *Gospel* carries the narrative. How gladly we read it and follow

their search for the *King*—"Behold, the Ruler hath come." He is here!—but they find—"the young Child"—"and fall down and worship *Him*"—and open their treasures—and present their gifts. "All they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord."

Mark the contrast in the *Gospel*—"His own"—of course the "expectant" Israel—they know *Who* is meant when the Wise Men ask; they know *where* He is to be found!—but do they go? Epiphany to them? But the Gentiles come to the Light, and kings to the brightness of His rising! Small wonder that this Day has, since early times, marked the call and the coming in of the Gentiles—the heathen, and that "Foreign Missions" find such a welcome place in this Season.

The *Gradual* deserves especial notice. Its province is to act as a connecting link between the reading of the *Epistle* and the reading of the *Gospel.* It is supposed to draw an element from each, to conclude the one, to introduce the other; and in a brief sentence, connect, fuse, harmonize, the two. As a well-nigh perfect example of what a Gradual is intended to be and do, that of today is outstanding. Note its connection with the *Epistle* in the first verse, and how it concludes it; they are yet to come!—but in its second verse, are both elements; and in its third, which directly leads into the *Gospel* still to be read—"We *have seen* His star—we *have come* with our gifts"!

The *Collect* brings the practical application of the Day's teaching. Its very beautiful harmony with both Lections is self-evident. Like most Feastday Collects, it makes the ground of its petition a recitation of the historic Event commemorated. Its petition based on this carries the faith-

ful one who has found his Lord, "who knows Him now by faith," not through the manifestation led to by a star, but the revelation of all-giving Love in the darkness of the Cross, to the fruition of His glorious Godhead,—faith and fruition,—for the original of the last clause of the *Collect* reads, "that we may be led on till we come to gaze upon the beauty of Thy Majesty."

SOURCES

Introit: Antiphon, based on Mal. 3: 1

Psalm, Psalm 72: 1

Collect: Deus qui hodierna die Unigenitum tuum gentibus stella duce revelasti! concede propitus, ut qui iam te ex fide cognovimus, usque ad contemplandam speciem tuae celsitudinis perducamur, per eundem.
Gelasian Sacramentary, for Epiphany.

Gradual: Isaiah 60: 6; Isaiah 60: 1; Matthew 2: 2.

THE FIRST SUNDAY AFTER THE EPIPHANY

Introit: I saw also the Lord, sitting upon a throne: high and lifted up.
And I heard the voice of a great multitude, saying: Alleluia: for the Lord God Omnipotent reigneth.
Psalm: Make a joyful noise unto the Lord, all ye lands: Serve the Lord with gladness.
The *Gloria.*

Collect: O Lord, we beseech Thee, mercifully to receive the prayers of Thy people who call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfill the same; through . . .

Epistle: Romans 12: 1-5 *Gospel:* Luke 2: 41-52

The heavenly Vision which the prophet saw, and which the *Introit* describes, holds the key to this Day's purpose. The enthroned Lamb in all His Glory, before Whom the Heavenly Multitude worships and sings its "Alleluia," Whom all earth's lands are to acknowledge, serve and adore; the opened portal of the Realm of the Eternal One—"the Lord God Omnipotent"—the prophet's *Theophany!*—; the unalloyed splendor of the glory and majesty of God,—of all this the Church sings, "Behold Him, the Lord come to His temple." With the background of the heavenly Vision she points to the Little Lad seated in the midst of the Doctors in the Temple at Jerusalem, and adoringly worships Him, Lord of lords, and King of kings—"God in Man made manifest." We are to behold His Glory through these Epiphany days, but it is the Glory which only shines through on occasion; but it is to be seen, and being seen, recognized, "the glory as of the Only-begotten of the Father."

The *Gospel,* the only account we have of the

growing Lad, naturally finds its place here at the point which connects the days of the Infancy with the early activities of the Young Man. We expect it as long as the Church Year is developing a biographical view of that Life. But the Church Year is far more than biography; and this *Gospel* is far more than a fortunately preserved incident in the youth of our Lord; more than the story of His "coming of age" or of a lost and found Lad. "I saw the Lord"—"Full of grace and truth." This is *Epiphany!* Here is a lifting of the veil and a shining through of the Glory of the Everlasting Son in this Little Lad. Human life indeed,—isn't the Story so *human* with all its play of emotions? —but in it too, the dawn of the consciousness of His relation to His Father, revealed in His simple, childlike question to His Mother, "Wist ye not that I must be about my Father's business?"—as if the only answer from her could be "Yes"!—as if she, too, knew! Here too, is more than consciousness of Who He is; here is consecration of Himself to what He is to do!—so simply, so unreservedly, so loyally made. Remember it is all revealed in the *First Word* we hear Him speak! Others have spoken of Him, acclaimed Him, adored Him, told others about Him; but His first recorded Word—for us!—"I must be about My Father's business."

While we will find in the Epiphany *Gospels* Christ revealed *for* us, we will also find the *Epistles* teaching that Christ is to be revealed *in* us, *by* us. The companion *Epistle* today carries the spirit of the Little Lad's wholehearted consecration of Himself to His Father's business over into our lives, and in the light of that Example beseeches us "by the mercies of God"—so wonderfully brought home to us in the histories of the Days just passed—to present *our* bodies a living sacrifice—the Heavenly

Temple—the Throne—the Enthroned One—the *sacrificing* Throng—*their* sacrifice—the Little Lad's—holy, acceptable unto God, which is your *reasonable* service. Can one find any parallel, or harmony, in the unquestioning yielding of Himself to His Father's will?—to His earthly Mother?—and the *Epistle's* exhortation, "that ye may prove what is that good, and acceptable, and perfect, will of God," and know that on right relationship with God depends our relationship with each other?—that we cannot be in that relationship with God and *not* with each other? As but one of many—"every one members one of another"—"one body in Christ"—we are to show forth the praise of Him Who has called us out of darkness to light. "Serve the Lord with gladness" sings the *Introit.* This service is emphasized in both *Gospel* and *Epistle.* The Little Lad—to tread the hard way of His life—"I am come to do the will of Him that sent Me"—"to seek and to save the lost." Only he who serves God truly, can serve his brethren. The one is the source from which the other follows. But there can be no service of God without sacrifice: this is the climax of the service! He who would serve God and then his brethren, must "present his body, a living sacrifice, holy, acceptable unto God"—must offer himself, must yield himself. Did the Little Lad become conscious of this? Did He do it?—and to this the *Epistle* exhorts! "Whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it."

Conscious of this the Christian will pray that "he may both perceive and know what things he ought to do"—these the *Epistle* shows—"and also may have grace and power faithfully to fulfill the same"—for this there is the blessed inspiration and example of the Little Lad in the *Gospel.*

Perhaps it would not be far wrong to call the Day, The Epiphany of Loving Duty.

SOURCES

Introit: Antiphon, Isaiah 6: 1, Revelation 19: 6

Psalm, Psalm 100: 1, 2

Collect: Vota, quaesumus Domine, supplicantis populi tui coelesti pietate prosequere ut et quae agenda sunt, videat, et ad implenda quae viderit, convalescat, per Dominum.

Gelasian Sacramentary, where it is appointed for the First Sunday *post Theophaniam.*

Gradual: Psalm 72: 18, 19; Psalm 72: 3; Psalm 100: 1, 2.

THE SECOND SUNDAY AFTER THE EPIPHANY

Introit: All the earth shall worship Thee: and shall sing unto Thee, O God.
They shall sing to Thy Name: O Thou Most Highest.
Psalm: Make a joyful noise unto God, all ye lands: sing forth the honor of His Name, make His praise glorious.
The *Gloria.*

Collect: Almighty and Everlasting God, Who dost govern all things in heaven and earth: Mercifully hear the supplications of Thy people, and grant us Thy peace all the days of our life, through . . .

Epistle: Romans 12: 6-16 *Gospel:* John 2: 1-11

The reason for the appointment of this *Gospel* on this Day is found in the eleventh verse: "This beginning of miracles"—literally, the *first* of His *signs*—"did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him." The Epiphany in the *First Word* is immediately followed with the Epiphany in the *First Sign,* specially spoken of as a *manifestation* of His glory, and a *cause* of faith in Him in His followers. And these "signs," it will be remembered, appear in the answer our Lord gave to John the Baptist as definite proof of His fulfillment of prophecy and attest to His claim! In this sense one of those who witnessed this First Miracle interprets and records those we find in his Gospel.

This miracle revealed our Lord as possessing Divine Power, the Power of the Creator. "He who had once taken of the dust of the earth and elevated it in the order of existence, so that by His breathing upon it "man became a living soul," now mani-

fests Himself in flesh of man as the Lord of Creation." This is the Power, and This is He, Who is manifested at the Marriage in Cana of Galilee. The humble, newly-arisen Teacher, and His little group of peasant followers, changing water into wine; "Almighty," let this word bear its testimony—here is God's Power—"Everlasting," here is His existence—GOD—here is His Name! Does the *Introit* catch up this strain today and extol the wonder and glory of Him Who was and is, and is to come, the Almighty, the Creator? "They shall sing to Thy Name: O Thou Most Highest"—superlative!—but we have not language else, even to express the little our hearts, our knowledge, comprehend. "Almighty, Everlasting God, Who dost govern all things in heaven and earth"—the Jesus Who was called to the marriage.

However there is something more here in the *Gospel* today, something always present too where Jesus is, the Shadow! The Glory is here, resplendent, pure, majestic, Divine; the Shadow is here, enshrouding, foreboding, humiliating. As His Ministry begins with His ever ready, understanding, helpful, sympathy, "rejoicing with them that do rejoice"—revealing His heart to man, a glory which will be revealed to every heartache and cry of need He meets, we are arrested by His word, "Mine hour is not yet come"; the Hour to which all these lead is known as coming, here; to which all these "Signs" point, known now, inevitable; the Hour when the "Son of Man shall be glorified." Thus early the Way is pointed out to us too—"His disciples believed on Him"—the faith that is needed to travel this Way with Him is one born of that glorious Revelation, but strengthened and governed, tested and purified, ennobled and crowned, by faithfully following whithersoever He leadeth!

Think of that little company called to follow the ways of *His* journeyings—of ourselves—"whithersoever Thou goest"?

The need for this, which is the Epiphany of Christ *in* the Christian, is made the basis of the *Epistle's* instruction, and so simply summarized in the petition of the *Collect* for "Thy peace all the days of our life"; His peace, "the Peace of God which passeth all understanding," which shall keep our hearts and minds in Christ Jesus.

The glory of the Christian life, the glory of the Lord of the Epiphanies which is reflected in those who believe in Him, is the theme which parallels in the practical teaching of the *Epistles* and in the manifestations of the *Gospels*, of this Season. We remember that last Sunday's *Epistle* showed us the first ray of this glory, its beginning;—the Christian's life is to be an unreserved offering of self to the glory of God and devoted love of the brethren. Today's *Epistle* is the continuation of the same chapter of St. Paul's Epistle to the Romans, and carries the instruction forward to the next logical application. The Christian's life will reveal his Master's glory in his devoted relation to those in the community, both Church and State, in which he lives. "Having then gifts differing according to the grace that is given to us"—the gifts are of God; the Christian recognizes his responsibility, and, strengthened by God's grace, manifests the glory of his Master by the good use made of them. The ministry, the teaching, the exhorting, the giving, the ruling, the showing mercy—these are *gifts*. They are to be used as gifts—with diligence, faithfulness, simplicity, cheerfulness. Love, kindness, fervor, patience, constancy in prayer, generosity, unity, humility—these are *marks* of the true follower of the Master. Living them, is living Him.

"Sing forth the honor of His Name: make His praise glorious" (*Int.*).

The Day's teaching in the *Gospel* reveals what is, and in the *Epistle* what is to be, the Epiphany of Sympathy.

SOURCES

Introit: Antiphon, Psalm 66: 4

Psalm, Psalm 66: 1, 2

Collect: Omnipotens sempiterne Deus, qui coelestia simul et terrena moderaris, supplicationes populi tui clementer exaudi, et pacem tuam nostris concede temporibus, per.

Gelasian Sacramentary, where it is appointed for the Second Sunday *post Theophaniam.*

Gradual: Psalm 107: 20; Psalm 107: 21; Psalm 148: 2.

THE THIRD SUNDAY AFTER THE EPIPHANY

Introit: Worship Him, all ye His angels: Zion heard and was glad.
The daughters of Judah rejoiced: because of Thy judgments, O Lord.
Psalm: The Lord reigneth, let the earth rejoice: let the multitude of isles be glad thereof.
The *Gloria.*

Collect: Almighty and Everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth the right hand of Thy Majesty, to help and defend us, through . . .

Epistle: Romans 12: 16-21 *Gospel:* Matthew 8: 1-13

It is in the *Gospels* of the Epiphany Season that the progressive teaching of the period is developed. Upon them, and in some cases upon them alone, will the definite purpose of the Day in the scheme of the Church Year depend. The other *Propers* will be found to contribute something to this; at times forming a perfect harmony; at others seeming to parallel, being more in the nature of a commentary on the Fact rather than in strict harmony with it. The *Introits* do not seem to be as expressive as in other Seasons: their immediate connection with a teaching of the Day at best seems tenuous and confined to a phrase. One must consider these as exhibiting during this Season the broadest function of the Introit, in that they give a general Festival tone to the Church's worship, inspired by no *single* Event, but by the great all-revealing glory of the Epiphany. For this reason the *Introits* are calls to, and ascriptions of, worship: the worshiping Church joining her praises with a rejoicing

creation and an adoring Heavenly Host; and in this sense their place in the harmony is assured: "Behold, the Lord, the Ruler, hath come: and the kingdom, and the power, and the glory, are in His hand."

Then, too, it is to be noted that much in the nature of stating a theme, the Feast and its *Gospel* announce *The Epiphany,* the subsequent Sundays contributing Epiphanies varying in both character and purpose, and developing this general theme through them.

It may be that this Day's *Gospel* owes its choice to its place in the First Gospel Narrative, where St. Matthew records these two Miracles as the first which our Lord performed immediately after His First Discourse, the Sermon on the Mount. But we would like to follow another and new direction today.

In the *Gospels* of the Epiphanies it is apparent that various phases of human life are shown, and our Lord in direct relation with these. That of the *First Sunday after the Epiphany* portrays boyhood, home life, home duties, parents and children, as well as other important teachings; that of the *Second* brings us to a marriage, the joys of life; that of today carries us into the despair of human woe, misery and disease. Our Lord in meeting each of these makes that touch, His fitting into that experience of life, His Epiphany! He *lives* in these realities of life; He is not there and aloof from them; He shares them; they touch Him, He touches them; but His Life is all the more clear and outstanding because of the surroundings, because of His meeting the problem and answering it, as only He could!

Today's Epiphany: Our Lord "comes down from the mountain" where His wonderful words had

fallen into hungering hearts, to meet the anguishing hearts of men, the miseries of life. Ideals, lofty aspirations, wonderful, far-reaching, stirring Truth with its precious appeal, on the mountain side; down in the valley, the stern realities of the cry of sin-possessed, diseased humanity, the cry *for* a Saviour! How does He meet it?—this call of the hard, hard things of life? His *Epiphany!* What had the prophet promised of old that *He* would do? —how men would know Him when He had come? "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives; —to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness"—"Go and show John those things which ye do see and hear: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them"—His *Epiphany!*

Just one thing more: Both leprosy and palsy are types of *sin;* the leper, a Jew; the Centurion and his servant, Gentiles. To each of them, *I will!* The touch of the Hand—"stretch forth the right hand of Thy Majesty" (*Col.*); the instant readiness to "come and heal"—"mercifully look upon our infirmities"; these are not only manifestations of His Glory in the exhibition of His almighty Power, but they are the manifestations of that Heart's compassionate sympathy to all the world of sin-sick men burdened with the ills and miseries of human flesh. *Mercy* has come: the Mercy that ministers the Love of God.

The *Epistle* is the continuation of last Sunday's and concludes the chapter which has given us these

three consecutive and logically progressive *Epistles* teaching the Epiphany of the Christ in the Christian. It shows very clearly today the "infirmities" about which we pray in the *Collect,* which result from sin, and the dangers to which they expose us. We need help; we need sympathy; we need healing. Does not the *Gospel* prove His readiness? Therefore we pray: "*Almighty* and Everlasting God"—think of the address—almighty—GOD!—"mercifully look upon *our* infirmities"—regard us as Thou didst the leper;—let our need come before Thee as did the appeal of the Centurion;—let our "dangers and necessities" find the sympathy of Thy tender, compassionate, all-feeling heart. "Mercy," we plead—"Lord, have mercy upon *us!* Christ, have mercy upon *us!* Lord, have mercy upon *us!*" —Amen!—"stretch forth the right hand of Thy Majesty to *help* and *defend* US!" The sentences of the ancient *Offertory* appointed for this Day read: "The right hand of the Lord doeth valiantly. The right hand of the Lord is exalted. *I shall not die, but live, and declare the works of the Lord.*" Pray, indeed we may, we must, encouraged by the blessed answer of the *Gospel;* but we too must "offer the gift"—there must be glory in our hearts and lives. The positive directions of the *Epistle* teach how the Epiphany of the Christ in the Christian is in *showing mercy*—for which he prays, which he receives—unto others. The cries which we hear, the needs which we see, the lives which we touch, are to be heard, seen, and touched, in the Spirit of Him Who went about doing good—"Go thou, and do likewise."

SOURCES

Introit: Antiphon, Psalm 97: 7b, 8a, 8b
Psalm: Psalm 97: 1

Collect: Omnipotens sempiterne Deus, infirmitatem nostram propitius respice, atque ad protegendum nos dextram tuae maiestatis extende, per.
Gelasian Sacramentary, Third *post Theophaniam.*

Gradual: Psalm 102: 15; Psalm 102: 16; Psalm 97: 1.

THE FOURTH SUNDAY AFTER THE EPIPHANY

Introit and *Gradual* as for *The Third Sunday after the Epiphany.*

Collect: Almighty God, Who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright: Grant to us such strength and protection as may support us in all dangers, and carry us through all temptations; through . . .

Epistle: Romans 13: 8-10 *Gospel:* Matthew 8: 23-27

The proportion of years in which there are more than three Sundays after *The Epiphany* is small: becoming smaller still as the date of Easter falls earlier. Thus, for example, the full number of Sundays for which provision is made in the *Common Service Book* will not be observed until 1943, and not again until 1962! As has been observed before, the number of Sundays after will vary, depending upon the date of Easter; but, striking an average, it was found that three Sundays after represented the most frequent occurrence. Possibly because of this and a like variation, for the same reason, in the post *Trinity* Season (post *Pentecost* in the old Service Books) Propers of a more general character were provided for possible additional Sundays. Thus when an *Epiphany* Season would cover a larger number of Sundays, the *Trinity* Season would be shortened by the same number; and vice versa. Anciently the appointments of these Sundays were used interchangeably; those that would not be used after *Epiphany* would be needed for after *Trinity* use.

The original appointments seem to have been primarily intended for an *Epiphany* use; and to that portion of the Year they are confined in our Use, since the Church has made definite provision for the final Cycle of the *Trinity* Season in the appointment of Propers strictly in harmony with that Season. The only variation from an ancient, historic use for this period, appearing in our Service Book, is found on the *Sixth* Sunday after, which Sunday, in our Use, is appointed as *The Festival of the Transfiguration.* Provision for what amounts to virtually an annual observance of this very important Feast is likewise authorized. The reason for this variation and appointment will be found in the Notes of that Day.

It will be noted that the *Fourth* and *Fifth* Sundays have their proper *Collects, Epistles* and *Gospels,* but the *Introit* is common to both, being the same as that of the *Third* Sunday. The general tone of this *Introit* makes this possible use harmonious and, one may also say, saves it from artificiality: an all too imminent danger in a Season whose Sundays are so restrictedly confined to one general theme.

One of the old commentators on the harmony of the Church Year finds this Epiphany to be that of the *Lord of Nature.* This may have been intended; but did not the Miracle of the Turning of Water into Wine give somewhat of that indication? We turn rather gladly to the *Collect* for an indication of today's Epiphany revealed in the Stilling of the Tempest. He Whom "the winds and waves obey," at Whose simple word "there was a great calm," He it is Who is revealed as the Saviour of all "set in the midst of so many and great dangers." As He was revealed last Sunday as the Saviour of those afflicted with the frailties and ills of human flesh,

the Healer of sickness, the sympathizing Heart "Who knoweth our infirmities," so He is revealed today as saving perfectly sound and vigorous men, who, notwithstanding their health and strength, are helpless, hopeless, without Him! The leper, the paralytic, cry to Him for help; these men whose daily life was on the sea, hardy fishermen—"Lord, save us; we perish." "What manner of Man is this?"

On reading the *Epistle* and *Gospel* closely there does not seem to be any possible connection between them: not even the possibility of *forcing* one should one so desire! But there is connection and relationship with the preceding *Epiphany Epistles,* and this finds a logical place in the development of the general theme of this Epistolary series. The practical instructions to the follower—to those in the ship with Him—are very pointedly and "briefly comprehended in this saying, Thou shalt love thy neighbor as thyself." Such expressions: "We being many are one body in Christ, and every one members one of another"; "Be kindly affectioned one to another"; "Live peaceably with all men"—have not been mere reiterations of the same admonition; but have instructed in corporate relationships of different kinds, and developed very precise duties in each. "Source" there has been, and application of practical kind; but the summary reveals the all-pervading inspiration of the obedience to the law, but the *law of Christ,* as revealed and lived by Him. Individual commands will govern specific needs; but the heart possessed by the real power of loving for Christ's sake, holds the all-inspiring motive of service, and reveals Christ in every relationship of life; not because of the "Thou shalt not"; but because of the Christ in us! Oh, this is gloriously ideal! But we acknowledge and pray to Him

Who was in the ship with His disciples, Whom these days show in the lives of every-day men like ourselves, Who sees the littleness of our faith when trouble and tempest arise, "that because of the frailty of our nature we cannot always stand upright in the midst of so many and great dangers." We cannot help but think of our manifest duties to "one another," the dangers, the temptations, the "Thou shalt not's"—and yet we do! "Grant to us such strength"—strong men, rugged men, in the boat!—"and protection"—"but He was asleep"!—"And His disciples—awoke Him—and He rebuked the winds and the sea; and there was a great calm"—"as may *support* us in all dangers"—the boat?—or the One in the boat?—"and *carry* us *through* all temptations"—"Why are ye fearful, O ye of little faith?" "Almighty God"—"O ye of little faith!" "What manner of Man is this!"

SOURCES

Collect: Deus qui nos in tantis periculis constitutos pro humana scis fragilitate non posse subsister! da nobis salutem mentis et corporis, ut ea, quae pro peccatis nostris patimur, te adiuvante vincamus, per.

Gelasian Sacramentary, for the IV *post Theophaniam.*

THE FIFTH SUNDAY AFTER THE EPIPHANY

Introit and *Gradual* as of *The Third Sunday after the Epiphany.*

Collect: O Lord, we beseech Thee to keep Thy Church and Household continually in Thy true religion; that they who do lean only upon the hope of Thy heavenly grace may evermore be defended by Thy mighty power; through . . .

Epistle: Colossians 3: 12-17 *Gospel:* Matthew 13: 24-30

There has been a remarkable variety in the *Gospels* of these Sundays. They have covered a very wide range of events. We began at the Manger, and have found the Shadow of the Cross; we have visited a Little Babe; we have found a Little Lad; we have journeyed, companied with a Young Man. We have seen the glory of the Star; we have seen the Glory of the Only-begotten of the Father; we have seen the glory of His sympathy and love. The water in the water-pots obeys His will; the tempest-tossed water of the sea obeys, calms at His rebuke. His Power creates, His Power heals, restores; His Power controls. We have seen Him learning; we have seen Him ministering; we have been with Him in the Temple, and in the home; we have gone with Him to the house of joy, and with Him have met sorrow on its toilsome, despairing way. And now, it is not strange—for do we not expect it too, this Season?—we hear Him teaching.

Is this to be the Epiphany of the Word?—and, remembering that He is the Word, will not this *Gospel* teach the ultimate triumph of the Word in the face of all opposition? The Parable of the

Tares and the Wheat as an *Epiphany Gospel* reveals Him as the Lord of the Church for her government as well as her preservation; and sets forth His glory in her increase, and the development of that Kingdom on earth which is to be eternal in the heavens; and, even though evil comes and enters therein, it shows that even when He seems to be permitting what He might easily prevent, His purpose is still full of love for His own, lest the wheat should be harmed by the destruction of the tares. That this is the center of our Sunday's teaching, the *Collect* witnesses in that it prays that "His Church and Household"—literally, *family,*—"*be* kept continually in His true religion"—"defended by His mighty power," guarded against the invading, choking growth of the Tares, evil. The promise of His defence is there, for are they not to be separated first at the harvest and destroyed, and the Wheat to be garnered?

The "elect of God" of the *Epistle,* "holy and beloved," the Wheat, the Church, of the *Gospel,* collectively today, the Communion of Saints, praying to be "kept in His true religion," in the *Collect,* hears what that is. The relationships, one with another, are put on the basis of that ever shown quality of the Master: mercies, kindness, humbleness, meekness, longsuffering, forebearance, forgiveness. The motive as we have already learned by inference, is now stated: "Even as Christ forgave you, so also do ye"; but there is added "the bond of perfectness, charity"—love, in which this union is to be *perfected.* Follow the admonitions: "As Christ forgave"—forgive; "Let the peace of God rule in your hearts"—can there be peace where there is disunion?—can there be union without a "bond"?—can there be a "bond" of man's devising? "Let the word of Christ dwell in you richly in all

wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs singing with grace in your hearts to the Lord." Here we need to remember the *Gospel* and the "good seed sowed in the field." "Do all in the Name of the Lord Jesus." This definite activity precludes the possibility of a rival growth. "Do all"; such "do lean upon the hope of His heavenly grace"; such will be "defended by His mighty power." The Epiphany of the Possessed Heart—Christ in the Christian!

SOURCES

Collect: Familiam tuam, quaesumus Domine, continua pietate custodi, ut quae in sola spe gratiae coelestis innititur; tua semper protectione muniatur, per.

Gelasian Sacramentary, for V p. *Theophaniam.*

THE TRANSFIGURATION OF OUR LORD

Introit: The lightnings lightened the world: the earth trembled and shook.

Psalm: How amiable are Thy tabernacles, O Lord of hosts: My soul longeth, yea, even fainteth for the courts of the Lord.

The *Gloria.*

Collect: O God, Who in the glorious Transfiguration of Thy Only-begotten Son, hast confirmed the mysteries of the faith by the testimony of the fathers, and Who, in the voice that came from the bright cloud, didst in a wonderful manner foreshow the adoption of sons: Mercifully vouchsafe to make us co-heirs with the King of His glory, and bring us to the enjoyment of the same; through the same . . .

Epistle: II Peter 1: 16-21 *Gospel:* Matthew 17: 1-9

This Festival has been observed in different sections of the Church on various days since very early times. In 1457, Calixtus III ordered its universal observance on August 6th in commemoration of the victory of Capistran and Hunyadi over the Turks at Belgrade on August 6, 1456. This is the date observed in the Roman and Anglican communions.

Its observance, as appointed in our *Calendar,* on the *Last Sunday after the Epiphany,* is distinctively a Lutheran use, and dates from Reformation times. The very definite *Rubric* of the *Common Service Book* (p. 67, Text Ed.) appointing this commemoration for the *Last* Sunday of this Season, excepting when there is but one Sunday following the Feast, provides for a celebration that is almost annual; and at the same time has a very definite purpose in view.

The Epiphany Season and the Sundays thereof are in the scheme of the Church's Year, to demon-

strate that He Who has come, Who was born into the world a Little Babe, Who grew to the Young Lad, then to Young Manhood, and Who was seen and known of men in the walks and relations of common daily life, is God of God, Light of Light, Very God of Very God—"God in Man made manifest." Also it is to show that wondrous process whereby, in the love of God, this Jesus is saving His people from their sins. There are many things we can but see and not understand; but there are many steps in that Life that are illuminated by such a purpose as the Church Year unfolds in a Season such as *Epiphany.* Sunday after Sunday adds to the manifestations, not so much numbers thereof as instances, rather in degree, till we reach the Transfiguration Mount and there behold the Climax of Epiphanies; and *this* Sunday, the *last* of the Season, being that immediately before the preparation season of the Passion, accords with the historic place of the Transfiguration in our Lord's Life. He descends from the Mount, having heard, and heartened by, the Voice out of the Cloud, "This is My beloved Son, in Whom I am well pleased"; and He sets His face to go up to Jerusalem—and His Passion.

With this ever before us, we too, enter the Days and Hours of the Holy Passion: down into the Valley through the gloom and agonies, to climb with Him the Other Hill, and at the Cross to know "Who hangs and suffers there," and why! "Jesus"!

The tone of the *Propers* is naturally historic. Observe the two elements in the *Introit:* the whole wondrous Event flashes before our eyes at the *Antiphon;* while the *Psalm* senses the true desire of tabernacling with God.

The *Gospel* records the simple narrative of the transcendant Fact; and one of the privileged three

who were in this holy place, and who there too acted so impetuously, bears unique testimony in the *Epistle,* the eye-witness. He who saw what he testifies, can and does, add the word Divine.

The *Collect,* not only recites the historic Event commemorated, but looks backward and forward; back to the "mysteries" only to be revealed by a faith simple and true, back to the sure word of testimony of the eye-witnesses; forward to the fulfillment of the Purpose of the Coming and His revelation to men. That Voice said, "Thou art My Son," but through Him and in Him comes to us, "Now are ye . . . sons"—co-heirs with the King! "My soul longeth . . . for the courts of the Lord"—"Make us co-heirs with the King of His glory, and bring us to the enjoyment of the same."

The older the Collect is, the shorter and more concise in expression it is also. This *Collect,* one of the *youngest* in the Use of the Church, is directly the opposite, being quite lengthy for a Collect, and having a rather involved style. Note the two grounds for the Petition, and the parallel construction running throughout.

SOURCES

Introit: Antiphon, Psalm 77: 18b, c

Psalm, Psalm 84: 1, 2a

Collect: Deus, qui fidei sacramenta, in Unigeniti tui gloriosa Transfiguratione patrum testimonio roborasti, et adoptionem filiorum perfectam, voce delapsa in nube lucida, mirabilite praesignasti: concede propitius; ut ipsius regis gloriae nos cohaeredes efficias, et ejusdem gloriae tribuas esse consortes. Per eumden Dominum.

This *Collect* enters the Use of the Church in 1456-7. Since then it has appeared in all Service Books.

Gradual: Psalm 45: 2a, b; Psalm 110: 1; Psalm 96: 2, 3—modified.

SEPTUAGESIMA

Introit: The sorrows of death compassed me: the sorrows of hell compassed me about.
In my distress I called upon the Lord: and He heard my voice out of His temple.
Psalm: I will love Thee, O Lord my Strength: The Lord is my Rock and my Fortress.
The *Gloria.*

Collect: O Lord, we beseech Thee favorably to hear the prayers of Thy people: that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy Name; through . . .

Epistle: I Corinthians 9: 24—10: 5 *Gospel:* Matthew 20:1-16

The name of the Sunday suggests its relation to *Easter* toward which the Church is now reckoning. This and the following Sunday, *Sexagesima,* are rather loosely named, as the one is neither seventy days nor the other sixty days from Easter; although *Quinquagesima,* the third of the pre-Lent Sundays, is exactly the fiftieth day before *Easter.* The names of these Sundays are usually ascribed to the fact that they fall in the sixth and seventh decades before Easter. Thus *Septuagesima* would mean the Lord's Day within seventy days of Easter.

There did not seem to be any universal rule in the early period of the Church either as to the length, or manner, of the Lenten Fast. One of medieval writers states that the monastic orders began the Fast with *Septuagesima,* the Greek Church with *Sexagesima,* and the secular clergy with *Quinquagesima.* There did appear much emphasis on a forty-day period, a *Quadragesima,* in imitation of our Lord's Fast in the Wilderness; and as one or another of the classes mentioned might

omit, as for example the monastics, Sundays, Thursdays and Saturdays, from the Fast, naturally the fast period would be lengthened. Thus in one case at least the beginning of this period would be thrown back to *Septuagesima,* in order to include *forty* fast days.

Septuagesima introduces a new devotional period, preparatory to *Lent,* and almost Lenten in depth and seriousness of spiritual tone. This distinct change in the spirit of the Church Year is instantly apparent. These three Sundays are not a little bridge intended to span what would otherwise be a marked break between the *Epiphany Season* and *Lent;* but, being thoroughly pre-Lenten in tone, have a purpose distinctly their own while leading up to, preparing for, *Lent.*

When we read the *Propers* of these days we cannot help but be impressed with the penitential spirit. The *Epistle* of *Septuagesima* strikes a note that rings and echoes through the entire Season: the race, the fight, with the prize held out—"so run that ye may obtain." Unfortunately the spirit of the contest, that the prize held out is to be won only by most rigorous effort, does not fail to find place in what many have considered one of the chief objectives of the Lenten days. To them it becomes a period of self-immolation in order to *merit reward:* to please God with externals; but that cannot be the lesson of these days when we are companying with the Man of Sorrows.

The true keynote for this whole period is heard in two phrases of the *Septuagesima Collect:* "We (who) are justly punished for our offences"—"mercifully delivered by Thy goodness, *for the glory of Thy Name.*" There are expressions here worthy of emphasis: "justly," deservedly, merited! —"offences," sins standing out in the brilliant, all-

revealing Light of the Man of Sorrows; naturally "punished" will be coupled therewith, here is a different kind of merit! Vivid consciousness of the relation between sinner, sin and God, holy, pure but just, is to be most thoroughly, minutely and curatively developed. Were one to pause with only the first emphasis of that, the despairing cry of the first verse of the *Introit* would stand alone, and would be most literally true—"The sorrows of death compassed me: the sorrows of hell compassed me about." The word "sorrows" is worthy of deep thought, not torments, or punishments, or deserved rewards, but *sorrows*, the anguishes of mind and soul, the too-lates with all their train of realizations! One could not imagine a deeper wail or more utter despair—the soul that has sinned, that has thrown God away to go its own way, and the realization of the end of that choice!—"the sorrows of death—the sorrows of hell!" This is a description of sin not intended for a worldling but for those in the fold!

While the Church drives home this terrible warning, she *must* couple with it the comfort which she dare not fail to minister: comfort which is two-part, showing the way back, and the reception awaiting the penitent. Why, these very days which we are entering are filled with it, proving it, leading to the great Guarantor of Divine justice and ministering mercy. So the second verse of the *Introit* must follow: "In my distress I cried unto the Lord" (personal pronoun) "and He heard my voice out of His temple"—"punished for our offences" indeed, but "mercifully delivered"—"through Jesus Christ, our Lord"—how eloquent here—"for the glory of Thy Name."

It is well we have this keynote struck so emphatically, that it rings out so clearly over against the

false conceptions which many hold concerning the coming Lenten days. It is of grace, not of merit. We are not able to find the way by any means of our own, or to discharge the debt, or to earn or merit sufficient even to mitigate the justly due punishment. Perhaps some would isolate the little phrase "so run that ye may obtain"—emphasizing the running *to* obtain, and center the whole thought there, as though by self-discipline, fasting, and other meritorious practices one were to earn a reward.

We *are* running the race, fighting the fight, (*Epistle*); working in the vineyard, bearing the burden and heat of the day (*Gospel*); and we *are* doing it with a purposeful end in view, an all-animating one, to win "the crown," to receive "the penny" at the end of the day. It looks almost like earning, doesn't it?—the rigor of effort, the concentration of purpose, the devotion of energy, the spending of strength, the crowning of continuing will to accomplish! But it all must be in the spirit of the blessed Word. The prize is set before us, not of an ending of the Lenten Fast well lived, faithfully, devotedly, perseveringly lived: the prize of the high calling of God in Christ Jesus, the privilege of answering the call of the Householder to work *for Him* in *His* vineyard.

While this brings a needed lesson which teaches self-analysis and the necessary application of methods in life (even though they be external, like fasting, self-denial) that will create a *habit of life* in keeping with our holy calling, the messages today are for more than these days only; they are for all days to come: to learn now, that we never forget. "So run that ye may obtain"—"I run, not as uncertainly—I fight, not as one that beateth the air—I keep under by body, bring it into subjection"—

that is the real story of self-knowledge, self-discipline, self-mastery; but definitely, for the "incorruptible crown." And I must strive with every resource of my being called into the effort, for there remains, after all, possibility of being a castaway. There is no guarantee, no assurance, simply because I say, I am a Christian, or because I am in the race, or because I am in the vineyard, or I do, or strive, or labor, or bear! Mark well the close of the *Epistle,* the sad history of Israel in the Wilderness: God's own people, yet with many of them He was not well pleased!

The *Gospel,* the Parable of the Laborers in the Vineyard, will complete this Day's most earnest warning. How simply it teaches us that we are not acquiring merit when we serve God, put it in whatever simile one will: the race, the fight, the work—even though we bear the burden and heat of the day. Self-discipline must not breed self-righteousness, but humility and gladness in bearing. We are but doing our duty; and that which is asked of us, is the *best* use of all our facilities "for the glory of His Name." It is not our merit which moves God's mercy, but our need. It is His answer to our necessity; His supply which inspires our service. Again mark the close of the *Gospel* as we marked the close of the *Epistle,* "Many be called, but few chosen."

SOURCES

Introit: Antiphon, Psalm 18: 5, 6

Psalm, Psalm 18: 1, 2

Collect: Preces populi tui, quaesumus Domine, clementer exaudi, ut qui iuste pro peccatis nostris affligimur, pro tui nominis gloria misericorditer liberemur, per.
Gelasian Sacramentary, for Septuagesima.

Gradual: Psalm 99: 9, 10; Psalm; 99: 18; Psalm 99: 19a.

Tract: Psalm 130: 1, 2a.

SEXAGESIMA

Introit: Awake, why sleepest Thou, O Lord: arise, cast us not off for ever.
Wherefore hidest Thou Thy face: and forgettest our affliction?
Our soul is bowed down to the dust: arise for our help and redeem us.
Psalm: We have heard with our ears, O God: our fathers have told us what work Thou didst in their days.
The *Gloria.*

Collect: O Lord God, Who seest that we put not our trust in anything that we do: Mercifully grant that by Thy power we may be defended against all adversity; through . . .

Epistle: II Corinthians 11: 19—12: 9 *Gospel:* Luke 8: 4-15

Sexagesima: the Lord's Day within sixty days of *Easter.*

This Sunday brings an example of how the Church of the Reformation has purified, "reformed," some of the unevangelical teachings in the old Church Year without disturbing an historic Use. It must be remembered that the name, *The Church of the Reformation,* describes one of the far-reaching activities of the movement within the Church at that period. This was the reformation of customs and practices as well as doctrine: reformation in the externals, for example, worship; but the process was not a *new* building or a *new* outfitting in that sphere of the Church's life. It was a cleansing of the existing customs and practices and rituals of all such things as did not contribute to true devotion or exemplify pure doctrine, in a word were not Evangelic. Here is an example. The ancient *Collect,* appointed for this Day, contained an invocation of the protection of St. Paul. This was not cast aside, but turned into proper

form. The desire was not to destroy, or displace, but to preserve, ancient Use, custom and ritual as it had been anciently, pure.

Upon this Day, St. Paul was signally honored, for just what special or historical reason does not appear; but he is held up by the Church on all three pre-Lenten Sundays as a most illustrious example, whose life and words and works are especially in point in this Season of self-searching and self-consecration. Thus he teaches self-denial in the *Epistle* of *Septuagesima;* zeal of service, and suffering, for Christ's sake in that of today; and in that of *Quinquagesima,* he appears as the teacher, whose wondrous "Song of Love" teaches that all this, discipline, self-sacrifice, burning zeal, without the fervor of love, is nothing, profiteth nothing. If those who find so much in the thought of "merit would only grasp the union of "love" and "profiteth" in the glorious *Epistle!*

Today he is doubly honored. Have we not that long *Epistle* (the longest in all the Year), filled with an enumeration of his fastings, sufferings, privations (reminds us of the burdens and heat of the day; makes us stop and ponder, do some comparing, when we think of the "sacrifices," the marks and works of penitence, we prescribe for self's doing these days!). Have we not the bursting of the Realm of Glory, with visions and revelations? Then, too, the ancient *Collect* contained a direct reference to him, not originally a direct appeal to him, but one for his protection. It read: "Mercifully grant that by the protection of the Teacher of the Gentiles we may be defended against all adversity." The *Collect* has been revised and retained, for its teaching is one stone in the mosaic of the Day's lesson.

The Apostle speaks to the Church in the *Epistle*

with all his fervor, but also with all his deep, deep humility. Glory? He? "I will rather glory in my infirmities that the power of Christ may rest upon me"—and that is the Day's teaching, *Humility*, the Christian's; to this add the fortitude, the courage, of the burden bearer, in order that the lesson of the true Source of strength may be learned.

Here too, the *Introit* contributes its note, that of the humble—persistent—pleading voice of the persevering, hoping bearer. Here, too, the *Collect* finds its source. "O Lord God" (note the address) "Who seest that we put not our trust *in anything we do.*" Let us emphasize the *we's* and the *our* as we think of St. Paul—and when we pray. Let us repeat that phrase—"Who seest . . . that we . . . put not our trust . . . in anything we do"—is that literally, absolutely, always true?

To cleanse our thought utterly of what we have borne or what we have done, we need this eloquent comparison. Perhaps our trials and sacrifices *do* loom large in our memories of those unforgetable hours; perhaps our deeds do seem worthy; but in comparison with—St. Paul?—"in labors more abundant, in fastings, in perils, in weariness, in stripes"—?—in comparison with our precious Companion—on the Way to the Cross? When we pray, when we come to God, ask of Him and strive to learn how to "glory in my infirmities," we need "the honest and good heart" *into* which the Seed has fallen, to be kept to bring forth fruit *with patience!* So the *Gospel* finds its precious place: our Lord's Parable of the Sower and the four kinds of ground where the Seed falls.

In our *Collect* we pray that "we may be defended against all adversity," the adversity which every one of these days is emphasizing, which, in them, we are to learn to guard against. This the *Gospel*

pictures so clearly: the temptations of the world, the flesh, and the devil; the pre-empted heart, the already occupied heart, the shallow heart, the divided heart; for we know the one sure Source of Truth, of guidance, of promise, of safety—the Word, the Gospel.

SOURCES

Introit: Antiphon, Psalm 44: 23, 24, 25a, 26

Psalm, Psalm 44: 1

Collect: Deus qui conspicis quia ex nulla nostra actione confidimus! concede propitius, ut contra adversa omnia doctoris gentium protectione muniamur, per.
Gelasian Sacramentary, for *Sexagesima.*

Gradual: Psalm 83: 18; Psalm 83: 13.

Tract: Psalm 60: 4.

QUINQUAGESIMA

Introit: Be Thou my strong Rock: for an house of defence to save me.
Thou art my Rock and my Fortress: therefore for Thy Name's sake lead me and guide me.
Psalm: In Thee, O Lord, do I put my trust; let me never be ashamed: deliver me in Thy righteousness.
The *Gloria.*

Collect: O Lord, we beseech Thee mercifully hear our prayers, and, having set us free from the bonds of sin, defend us from all evil; through . . .

Epistle: I Corinthians 13: 1-13 *Gospel:* Luke 18: 31-43

This is the last of the three pre-Lenten Sundays, the Lord's Day within fifty days of *Easter,* in this case, the fiftieth day before. It is also called *Esto mihi* from the opening words of the ancient Latin *Introit: Esto mihi in Deum protectorem,* etc.

It does not require any lengthy search to discover the teaching of the Day—*Love*—but love in all its glory and wonder; the Love of God to man, the love of man to God, and in Him to his fellow-men, his brethren.

The Church has provided a set of *Propers* for this Day which, in point of teaching, in harmony with the days which are opening to us, and in developing an historical touch with the *actual* beginning of the Journey to Jerusalem and with Events soon to be re-lived, cannot be equaled. It is of interest to note that St. Augustine (354-430) used this Day's *Epistle* and *Gospel,* harmonizing them in a sermon which was preached at the beginning of the *Quadragesima,* the Forty Days—*Lent.* This witnesses to the very ancient use of these two par-

ticular Lessons at this time in the Church Year as Service appointments.

The cry of the Church in the *Introit:* "Be Thou *for* me"—one dare emphasize that as the cry of the longing, needy, conscious, suppliant, pleading that He will show a gracious disposition to him, "*for* me," for he knows he has the power (*Epiphany!*). Then, too, there is that in it which the German word *Stellvertreter* expresses, to take one's place, to assume one's burden or need; but above all there is in it the refuge-seeking cry of the sin-beset, the enemy-driven, for the strong Rock, for the House of Defence, for the Fortress—"to save me." This cry is put into the very soul of the worshiper today, with it he begins *his* journey to the Cross and the Resurrection Morn—the cry for salvation!

If these Sundays past have taught their lessons through the self-examination that resulted in the devoted heart, one has found one's place. There is no mistaking it. One knows just where one stands, what one is, what the true values are, here at the Gateway to the Passion, if one is to journey with Him. Be Thou for me—Salvation. This is to be ever in mind for "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered to the Gentiles, and shall be mocked and spitefully entreated, and spitted on: and they shall scourge him, and put him to death: and the third day he shall rise again." Thus the *announcement* of the Journey to the *Cross* in the *Gospel;* not the Church's, but our Lord's own, and behold, He goeth before. And thus we begin our *Lent* in His fellowship, following Him. But this is Love—only read the *Epistle* again in the light of this; see how one thing and another flames out!—"bestow all my goods"—"give my body"—"suffer-

eth long"—"vaunteth not"—"seeketh not her own" —"beareth—endureth—all things"—"never faileth."

Two things must be learned, if that fellowship is to be real, if the journey is to be of eternal blessing. The *first* step leads to Jericho's Gate, and behold, a Blind Man sitting by the wayside begging—begging!—one cannot escape the cry of the *Introit*, "Be Thou for me"!—"Jesus, Thou Son of David, have mercy on me!" "Be *Thou* for me . . . to save me. For Thy Name's sake *lead me and guide me*" —the blind man! "In Thee, O Lord, do I put my trust: deliver me in Thy righteousness." If one only will bring this blessed story to one's self, carry home the cry, the fact; for it is not an overdrawn figure, nor mystical interpretation to see in blind Bartimæus one's self at the Gateway to the Passion. If it be not the Love of God which gives us sight, Calvary will be in vain! For that word of the Cross is mystery supreme to the natural man, foolishness to the Gentile, stumbling-block to the Jew—the Sealed Book—spiritual blindness. But Jesus opens the Blind Man's eyes because he begged! Ministering Love, the Love that gives of Himself to the hungering cry, the Love that finds its unspeakable glory on the Throne of the Cross—that for me!—that I may see.

We are to see and know this motive of God's giving, His Son (John 3: 16; Rom. 5: 8); of His giving in His Life and Death for us (John 15: 13); and it is this grace of all graces that is to fill our hearts as we enter and use these days: for without it all our devotions will be vain. "I am nothing"—without it.

If we read what our Lord's Love has carved over the Gateway to the Passion; if we see what our Lord's Love accomplished there at the wayside, our

hearts will be in tune to sing the Hymn of Love which *St. Paul*—not St. John, think of it!—sings into our hearts; and, as we think of it, think of Him—"Love never faileth!"—of myself—"and have not love"? "For Thy Name's sake lead me and guide me"—"defend me from all evil." Lead, guide, defend—befriend!—how the Blind Man needed this all! Lead, guide, defend, befriend—*me!*

The Church of the Reformation does not observe *Lent* in the spirit of past custom and ritual. The Reformers could not value fasting and penance for merit's sake but only for Jesus' sake, and as one has pointedly written, "The end of *Lent* is not merit, but character." With the beginning of these days her Services increase, but she centers them in the contemplation of the Passion of our Lord. This, and this only, is to excite self-examination, self-analysis, penitence, and hearty desire to grow in grace.

SOURCES

Introit: Antiphon, Psalm 31: 2b, 3

Psalm, Psalm 31: 1

Collect: Preces nostras, quaesumus Domine, clementer exaudi, atque a peccatorum vinculis absolutos, ab omni nos adversitate custodi, per.

Gradual: Psalm 77: 14; Psalm 77: 15

Tract: Psalm 100: 1, 2

ASH WEDNESDAY, THE FIRST DAY OF LENT

Introit: I will cry unto God Most High: unto God that performeth all things for me.

Yea, in the shadow of Thy wings will I make my refuge: until these calamities be overpast.

Psalm: Be merciful unto me, O God, be merciful unto me: for my soul trusteth in Thee.

The *Gloria.*

Collect: Almighty and Everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent: Create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through . . .

Epistle: Joel 2: 12-19 *Gospel:* Matthew 6: 16-21

The name *Lent* is probably derived from the Anglo-Saxon word for Spring, *lencten,* German, *Lenz* (Spring), meaning the time when the days lengthen.

Ash Wednesday or *Dies Cinerum* (Day of ashes) is also called *Caput jejunii* (the head or beginning of the fast).

Two early Church Fathers, Augustine and Tertullian, tell us that the Lenten Fast originated with our Lord's Apostles. While this is not improbable, the statement must be qualified. It is neither the Lent nor the Lenten Fast that we know, that is meant; for both of these have undergone a long process of development before they assumed very much of the character familiar to us.

It is not improbable that the Lenten Fast found its origin in the desire of the early Christians to perpetuate in the lives of the believers the deep

sorrow and mourning experienced during those terrible hours of gloom and anguish when our Lord was crucified and lay in the tomb. This latter being just forty hours in length gave some point to the period of time the fast lasted; for it first appears as of but forty *hours* duration. But as that first sorrow gave place to the great joy in the Resurrection, the restoration of their Lord to them, so it naturally became a period of devout preparation for this most holy commemoration.

From this the idea of a *preparatory fast* developed. Early there is added to it a deep sense of what brought about our Lord's Crucifixion; and then it was not a very far journey to the idea of individual sin and responsibility, and therefore self-discipline and definite works of contrition. We dare never lose sight of the *natural* reasons underlying these commemorations; the beginnings are all such, the loving memorials of that band of early believers. Time adds many another touch; but shorn of these, the original remains an expression of true devotion, eloquent, sincerely purposeful.

Soon the brief period is extended; it covers the entire week, so rich in memories. Then it grows to two weeks, reckoning from the certain Event in the Gospel wherein the outward enmity of the Jews is very markedly shown. A remembrance of this still remains in the Church Year, *Passion Sunday*, and the *Gospel* of that Day. However those who found so much in symbolism and mystical interpretation could not pass by the series of Forties: The Forty Hours, the Forty Days of the Temptation in the Wilderness, etc. So the period of the Fast and strictness in other externals was lengthened to forty days, and called the *Quadragesima.* This or rather the beginning of it was reckoned in several ways in different sections of the Church, and

in different communities of the Church as the numerically named Sundays testify (compare the Notes on *Septuagesima*); and the *Quadragesima* was arrived at by the exclusion of certain days each week on which the faithful did not fast. The present custom of beginning Lent with *Ash Wednesday* is attributed to Gregory the Great. This period, excluding the Sundays, is exactly forty days in length; and this gives rise to the expression for example, Invocavit, the First Sunday *in* Lent, but not *of!* While the spirit or keynote of the Sunday will be influenced by the tone of the general Season in which it falls, its character remains unchanged, it is the Lord's Day, *Festival.*

In the early Church, during this period, the catechumens were prepared for admission into the Church by Baptism at Easter. Traces of this practice still remain in the *Propers* of the various Lenten Sundays. It was a Season of deep humiliation, of abstinence from social intercourse and pleasures. Fasting was rigorously practiced. Frequent and devout attendance at Divine Worship was enjoined. It was, and should be still, a Season of deep penitence and mourning for one's sin. This is typified in the Liturgical Color of the Season, *Purple,* the Church's color of mourning.

When we read the *Propers* for *Ash Wednesday,* it will be seen immediately that *Introit, Lections* and *Collect* have been chosen to conform to the idea of the Day and the general purpose of the Season it introduces. One will not go wrong in finding the center of it all in the announcement of the *Epistle,* "Sanctify a fast." Its purpose and reasons are told right there: its wide application, and its goal, or objective. But while this age-old prophecy was made to fit into the ancient scheme of Lent, it puts an emphasis on the fast and on these days which

is truly evangelical: "Turn ye even to me with all your heart"—"Rend your heart and not your garments." The emphasis is where it must be if it is to be spiritually worth while: not on the externals, but on the heart of man. Here, too, the wonderfully beautiful and comforting *Collect* enters the harmony of the *Propers.* There are external things which will lend themselves to our improvement if practiced; deep emotion will find some expressive outlet; but the vitality of all this lies in the spiritualizing of our purpose, of our devotions, of our Lenten practices—from the heart. The new and contrite hearts of the *Collect;* the penitent cleansed of his sins so humbly acknowledged and "worthily" lamented, that the God of all mercy, Who does not hate but forgives, will remit and forgive *for Jesus' sake.* Compare the *Introit,* especially the *Psalm.*

The *Gospel* is our Lord's rule for fasting and exhorts to the quest of the eternal treasure. One wonders how a work-righteousness could have been forced into these Lessons, which are so utterly revolutionary themselves in declaring a fast so contrary to the customary either in Joel's times or in our Lord's times. Then it was external by rule and rite; but here it is in heart and spirit, in secret, unseen save of the Father; for it is not of our merit but of His grace; not that we earn forgiveness—"not by works of righteousness which we have done"—but that to Him we may show the broken and contrite heart of one who really knows and worthily laments, and earnestly seeks forgiveness for his sin.

SOURCES

Introit: Antiphon, Psalm 57: 2, 1c

Psalm, Psalm 57: 1a, b

The *Collect,* with but two slight verbal changes, is that of *Ash Wednesday* in the English Service Books, originally appearing in the Liturgy known as *I Edward VI,* 1549. It probably was prepared by Archbishop Cranmer who may have gone back to an ancient Latin Benediction used for the Blessing of Ashes on this Day, and in which there are some points of possible relationship.

Gradual: Psalm 57: 1a, b; Psalm 57: 3

Tract: Psalm 103: 10; 79: 9a

INVOCAVIT, THE FIRST SUNDAY IN LENT

Introit: He shall call upon me, and I will answer him: I will deliver him and honor him.
With long life will I satisfy him: and show him My salvation.
Psalm: He that dwelleth in the secret place of the Most High: shall abide under the shadow of the Almighty.
The *Gloria.*

Collect: O Lord, mercifully hear our prayer, and stretch forth the right hand of Thy Majesty to defend us from them that rise up against us; through . . .

Epistle: II Corinthians 6: 1-10 *Gospel:* Matthew 4: 1-11

The Sunday receives its name from the first word of the Latin *Introit,* Invocavit, He shall call.

Upon this Day in the ancient Church the catechumens entered upon their final stage of preparation for Baptism at Eastertide; and from now on each week marks a definite step forward in their instruction. Today they are called the *Profitentes* for all the riches of their calling is to be unfolded and they are to be taught to be *profitable* to God.

Our present series of Lenten *Propers* has descended to us unquestionably from this early period; and it will readily be seen how the choice of the *Epistle,* and *Gospel,* for this Day has the catechumen in mind as well as the great body of the faithful who are now engaged in their Lenten fast.

There are two points of departure from which a consideration of the *Propers* should proceed. First remembering the Day in the experience of the catechumenate. The *Epistle* brings the clear-

cut, decisive announcement, "Now is the accepted time: now is the day of salvation"; and calls upon those who are giving themselves to God's service as "ministers"—servants—to prove themselves: recognizing the earnestness of the decision being made; broadly cataloging the experiences, the tests, the life stretching before the servant. Remember they are to be *profitentes,* profitable to Him. The *Epistle* might well be entitled *The Christian's Walk:* definitely showing the enemy and the character of the enmity against them, which constantly seek their overthrow; but heartening them with the high and holy encouragement that they are "workers together with Him"; exhorting, imploring them "receive not the grace of God in vain" but in the spirit of these blessed words, persevere and patiently bear all that in Him Who succoreth in every temptation those who are faithfully His own.

To this is added the *Gospel* of our Lord's Temptation, appointed for this Day, not because of any artificial connection between the Temptation's length and the length of this period, but because it shows Him tempted in all points like as we are yet without sin. He Who is to succor us, Who gives Himself for us, must not only be victor but sinless; must not only conquer but know the depths and woes of the struggle; and through the fullness of this experience with, dare we say, trials and temptations that come to the servant too, gives us a sympathy and love which understand.

To the one facing life's way in the Christian profession, there is no minimizing the dangers or the severity of the trials which lie before him: his life will be a testing from every side: world, flesh, devil. It will test his will, his body, his heart; his loyalty, his love, his faith; but as in the blessed

Gospel we see the Victory of our Partner ("workers together with Him"), so there comes to us this precious assurance that the power that cannot conquer Him, cannot conquer us as long as we are workers together with Him, as long as we are in all things approving ourselves as the ministers—servants—of God.

The *Introit* is a song of trusting faith. "He," My tried and tempted servant, "shall call upon Me, and I will answer him. I will deliver him. With long life will I satisfy him, and show him My salvation." Just pause to note the joining together in these words of the temporal and eternal, of the blessings in this earthly life merging now with the blessings of the life to come. Add to this the *Collect.* It gives the key to the triumph—"*He that dwelleth* in the secret place of the Most High, shall abide under the shadow of the Almighty"—"Stretch forth the right hand of Thy Majesty to defend us"—that communion of fearless trust and faithful confidence, of abiding, *dwelling,* in Him, committing all our ways and needs to Him Who has fought and won—"His right hand, and His holy arm, hath gotten Him the victory"—Who was tempted, but Who conquered. This is an all-inspiring *first* lesson in the closer walk with God for the catechumen approaching the entering in of the Way, for the pilgrim whose days are carrying him nearer, nearer—Home—under His shadow—brooding over us is He, the tempter's Conqueror!

This period is also one of penitential self-examination for the faithful; and the *Epistle* will therefore again spread before him the possibilities of *his* walk before God. He will view it from the standpoint of the past, seeing his many weaknesses, falls and failures. He will analyze it and find much that has not been a working together, but a striv-

ing alone; and much that has not even been striving alone but has been betrayal. He will know wherein he failed and why! He will see that the calls upon him to resist: afflictions, necessities, distresses, labors, watchings, fastings, the patience, have found him meeting them with diminishing vigor, and lacking the power to stand fast—the world has been so hard to fight against. He will see that he has not measured up to the glories of that life so wonderfully declared: pureness, knowledge, long-suffering, kindness, love unfeigned, the Holy Ghost, the Power of God, the armor of righteousness—the flesh has been so weak, and yet so insistently strong in its appeal! He will see how often life has tried him, played with his vanity, sneered at his ambition, derided his religion, scoffed at his holy resolutions, jeered at the very things he claimed to be true: deceiver, unknown, dying, chastened, sorrowful, poor, having nothing—the devil is ever, relentlessly, a deceiver, is ever offering a short cut, an easy way, to attainment. Of what?—"all these things will I give thee"—the *opposites* of all those? But with these blessed words he will see all too well the reason why he has been so weak, why he has fallen. Therefore these holy days to call to remembrance, to purge away the dross, to gain the true strength for the life to be lived! Workers together with Him, with Him Who was tempted as we are; with Him Who succors, Who answers the call for help, with Him to live in this accepted time! My time of opportunity to serve as never before; to prove my ministry; to be found faithful; to have nothing as the world, the flesh, the devil, may sneeringly say, but yet to possess all things—in Him!

SOURCES

Introit: *Antiphon,* Psalm 91: 15, 16

Psalm, Psalm 91: 1

Collect: Preces nostras, quaesumus Domine, clementer exaudi, et contra cuncta nobis adversantia dexteram tuae maiestatis extende, per Dnm.

Gelasian Sacramentary.

Gradual: Psalm 91: 11; Psalm 91: 12

Tract: Psalm 91: 1

REMINISCERE, THE SECOND SUNDAY IN LENT

Introit: Remember, O Lord, Thy tender mercies and Thy loving-kindnesses: for they have been ever of old.
Let not mine enemies triumph over me: God of Israel, deliver us out of all our trouble.
Psalm: Unto Thee, O Lord, do I lift up my soul: O my God, I trust in Thee; let me not be ashamed.
The *Gloria.*

Collect: O God, Who seest that of ourselves we have no strength: Keep us both outwardly and inwardly; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through . . .

Epistle: I Thessalonians 4: 1-7 *Gospel:* Matthew 15: 21-28

The Sunday receives its name from the first word of the Latin *Introit,* Reminiscere, Remember.

In preparation for their baptism, the catechumens have been under daily instruction during the week past, meeting perhaps in their catechist's home or in some room in the House of God, for they are now called the ἐξωδούμενοι. This training is very methodical and intentionally impressive, and purposeful in emphasizing the fact that until they are within the safe fold of the Church, they are in the company of evil; until born anew in the laver of Holy Baptism, they are the slaves of sin, and prisoners of the devil, their overlord. One can follow the steps in the progress of this instruction from the teaching of the *Propers* of this and the preceding and the succeeding Sundays.

Three elements are very carefully developed as being the comprehensive types of the full power of the evil one, Satan, over his hosts. These, in summary, appear in the three several temptations to

which our Lord was subjected in the wilderness, the narrative of which was last Sunday's *Gospel:* the temptations of the flesh, of the pride of life, of trying God's Providence or desire to go beyond God's will. Parallel to these are the three subjects of the earliest instructions given the catechumens; and these form the questions of the renunciations which the catechumen must make publicly a little later on. The remnant of this remains in the present *Order for Holy Baptism,* in the question, "Dost thou renounce the devil and all his works and all his ways?"—the answer to it, "Yes; I renounce."

The *Epistle* and *Gospel* enter into this with contributions which are perfectly harmonious. They may be considered as chosen primarily for this purpose: to add to the instruction already, and being, given the catechumenate; and then to recall progressively, the process of instruction through which the faithful had passed, and thus excite self-examination and bring about its desired effect, penitence for failures and a contrite desire for absolution. The Lessons in particular develop the twofold possession of the evil one, spoken of in the *Collect* "outwardly and inwardly," and in the *Epistle* in the sins of the flesh, the sins of impurity, and in the *Gospel,* the possession of the Little Daughter, the possession of the soul.

Over against this come the positive instructions of the Day. The Christian's walk—this runs through all the *Epistles* of the Season—as shown today is to abound more and more. He is to walk in holiness. "Ye know what commandments we gave you by the Lord Jesus." Would this not recall the instruction so lately heard? Would it not recall *their* past experience to the faithful? *How* to walk and please God; and let it be remembered who these candidates for reception into the Church of

Christ were, from what surroundings, what religion, what manner of life, they were coming: the heathen world with all its immorality and "works of the flesh." That life and the life into which they are being prepared to enter, are as opposite as dark and light: the soul and life and body possessed of evil to become a child of God. Here is the story of the pure in heart; and here too, is the story of the abounding, conquering faith! The faithful, in the light of this *Gospel,* are spoken of by the old commentators on *The Liturgy* as *credentes et sperantes,* believers and hopers.

One lingers a bit at the *Introit,* because one likes to treasure the thought stirred by its first word, *Reminiscere,* Remember! There are many things *we* are given to remember: God's tender mercies and loving-kindnesses, how constant they have been; but how frequently they have been followed by forgetfulness and a falling back into old ways! It is well, therefore, to begin this week with an humble lifting up of the soul to God in confession, using the words of the *Collect,* "O God, *Who seest* that of ourselves we have no strength" (think of the Woman in the *Gospel*); and upon this spread before Him the plea which seeks His merciful help with a humility, and devout, believing perseverance, like that of the Syro-Phœnecian—"Keep us both *outwardly* and *inwardly* that we may be defended from all adversity which may happen to the body, and from all evil thoughts (*Epistle!*) which may assault and hurt the soul." Think quietly, slowly: outwardly,—adversities,—happen,—body; inwardly,—evil thoughts,—assault and hurt,—soul. "If God be for us, who can be against us?"

With this help assured, the *Epistle's* exhortation to "abound more and more" will be inspiration to greater endeavor to "walk and please God." Hin-

drances, sins, are many, and not the least are those which our own humanity throws into the contest; and we need to be reminded, especially in these days when the world, the flesh and the devil seem to delight to force upon us their wiles and temptations, to guard the inlets to the soul. Hearken therefore to the searching admonitions of the *Epistle* as it pleads for that purity of heart without which we will not see God!

The *Gospel* visualizes the determined effort of the spirit of evil to possess and to defeat the struggle of faith. But it is through this sad need that a faith which will not take "No," or rebuff, or delay—a faith which confesses, a faith which perseveres—is revealed as it grows into that mighty power which *does conquer Christ!* Abound more and more! Lord, help me!—*me!* Patient, persistent, all-conquering faith! "Unto Thee, O Lord, do I lift up my soul. O my God, I trust in Thee; let me not be ashamed." "Be it unto thee even as thou wilt."

SOURCES

Introit: Antiphon, Psalm 25: 6, 2b

Psalm, Psalm 25: 1, 2a

Collect: Deus, qui conspicis omni nos virtute destitui interius exteriusque custodi, ut ab omnibus adversitatibus muniamur in corpore, et a pravis cogitationibus mundemur in mente, per Dnm.
Gelasian Sacramentary.

Gradual: Psalm 25: 17; Psalm 25: 18

Tract: Psalm 136: 1

OCULI, THE THIRD SUNDAY IN LENT

Introit: Mine eyes are ever toward the Lord: for He shall pluck my feet out of the net.
Turn Thee unto me, and have mercy upon me: for I am desolate and afflicted.
Psalm: Unto Thee, O Lord, do I lift up my soul: O my God, I trust in Thee; let me not be ashamed.
The *Gloria.*

Collect: We beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty to be our defence against all our enemies; through . . .

Epistle: Ephesians 5: 1-9 *Gospel:* Luke 11: 14-28

The name of the Sunday is derived from the first word of the Latin *Introit,* Oculi, Eyes. The Day is also variously named *Dies scrutinii,* the day of the scrutiny; *Dominica abrenunciationis,* the Lord's Day of the renunciation; and *Dom. exorcismi,* of the excorcism. These names are derived from the ceremonies of the Day and week in the preparation of the catechumens. Upon this Lord's Day they submitted to a very strict and careful scrutiny or examination in those things wherein they had been instructed thus far, and as to their fitness to proceed farther. Having passed this satisfactorily, they then submitted to the rite of publicly renouncing "the devil, and all his pomps, works, and ways." Then, formally, the devil was exorcised, that is, commanded to depart from them, called out of them. After these ceremonies, the catechumens were looked upon as *initiati,* initiates, novices; and entered too, with the faithful, upon the rigorous observances of the Lenten fast.

These formal rites, carried through with much solemn ceremony, and finding their prototype as well as the faith in which they were performed in the exorcisms in the Gospels, must not be looked upon as mere external, liturgical machinery, nor as a formal process of intiating candidates into the mysteries of the Faith. They must be valued as carrying the effects which an external or dramatic action (the reason for which is always imparted), always exerts; and then as being an outward commentary, through form or act upon the fundamental, spiritual teaching intended to be indelibly impressed upon the heart of the candidate.

For this reason the *Propers,* viewed from the historic Use, the purpose underlying their selection and arrangement, or the association of these certain passages of Scripture and prayers with certain ceremonies, always are the real center of the spiritual objective of the ceremony and of the Day's teaching.

Throughout this Lenten period the situation and condition of the one *outside* of the Kingdom has ever been shown as being "a slave of sin," an enemy of God, an ally of Satan. The need of release, the process whereby this is effected, the power of the victory, the entrance into the Kingdom, the requirements of this allegiance, are not only visualized in rite and ceremony, but brought home in the teaching of the *Propers.* The progression in the *Epistles* alone witnesses this: for therein is emphasized the Walk of the Christian, each week contributing something to the description thereof.

Thus to-day, viewing the candidates as having through their exorcism become initiates, the relentlessness of the enemy's opposition is driven home in the precious *Gospel* of the Day, the Gospel of the Stronger. They must be told this in as sharp and

arresting a way as possible; and they hear it in the very words of Christ their Lord. They must realize this, not only to know what it really is to be Christ's, but to know how constant is their danger. The driving out of the evil one through the Power of God, leaves them like the house in the *Gospel*, a soul swept and garnished, *ready for a possession.* But unless the Sevenfold Spirit enters in and possesses and bars the entrance, the seven evil spirits will re-enter to drive down to a lower depth of infamy and evil. There can be no neutrality; there is no such thing as an *unpossessed* soul!—nor can there be a divided house. It is either for or against; either gathering or scattering; either Christ's or the devil's! When one hears this *Gospel* and then hears such words as these in the Rite of Exorcism, "Depart, thou unclean spirit and give place to the Holy Spirit," would there be any impression in the heart of the candidate or the hearer?

Then, too, the *Epistle* adds its share to the instruction: Their life, now the walk of a child of God, "follower of God," "inheritor in the kingdom of Christ and of God," is definitely described. They are to walk in love after the precious example of Christ, in the spirit of whatever sacrifice may be demanded: that the walk be faithful, as "children of the light," for their former state of darkness is all too well known. To this is added the warning of the wrath which falls on the children of disobedience. One sees all the horrors of the sins to which evil possessed hearts give way: the works of the flesh, the lures of the evil desires in man, the enticements of the deceiver with his honeyed words. One thinks of the *Gospel* in contrast with the "man deceiving with vain words." "Blessed are they who hear the word of God and keep it." "Walk as children of the light!"

How pointedly then the *Introit*, "Mine eyes are ever toward the Lord; for He shall pluck my feet out of the net." And how completely the little *Collect* sums up the whole aspiration of the longing child of God whose "hearty desire" is to walk worthily: not in his own strength or reliance, but pleading that the Father would look upon his every need and "stretch forth the right hand of His Majesty ('If I with the *finger* of God cast out devils!') to be our defence against all our enemies."

For today and the warring Christian, the Sunday has a blessed lesson also. "The Son of God goes forth to war, a kingly crown to gain! . . . Who follows in His train?" The *Gospel* answers with the Master's words, "He that is not with Me is against Me: and He that gathereth not with Me scattereth." "Every kingdom divided against itself is brought to desolation, and a house divided against a house falleth."

The call for today is allegiance unswerving, for loyalty tried and true; not a fear driven response, but a love born patriotism for the heavenly Kingdom that deliberately counts the cost and as loyally and devotedly consecrates the sacrifice.

The deeper we enter the Lententide, the more intense becomes the struggle between sin and righteousness, whether it be granted us to see it revealed in our Lord's suffering for us, or in the Lessons which the Church uses to turn the divine searchlight upon our own selves. The nearer we draw to the Cross, the more distinct sin becomes in its awful guilt and consequences. "Who is on the Lord's side?" There is no neutrality, no middle ground in the allegiance to the service of Christ, and it must be repeated, there cannot be a divided, nor an unpossessed heart!

The sharp contrast between the Kingdom of

Light and the kingdom of evil, of God and of the devil, is defined by both *Gospel* and *Epistle.* Each kingdom has its distinctive marks; each has its power; each makes its appeal; each claims its followers. Slowly and deliberately, in order that every word may sink in to the very soul, our Lord says: "He—that—is—*not*—with Me— *is against Me"!* Think of the double and low standards of morality so prevalent; the winking at wrong; the absorption in things transitory; the indifference in Religion; that self-satisfying, conventional religion which so many have fashioned for themselves; and then think of the childlike following (it really means "imitating") of God, walking in love after the example of Christ, Who loved and gave, bringing forth the fruit of the Spirit in all goodness and righteousness and truth. Such an one's eyes are ever toward the Lord, for He shall pluck his feet out of the net. His hearty desires are for strength to stand and fight, defended by the right hand of the Majesty against the assaults of the evil one always ready to return for repossession.

SOURCES

Introit: Antiphon, Psalm 25: 15, 16

Psalm: 25: 1, 2

Collect: Quaesumus omnipotens Deus, vota humilium respice, atque ad defensionem nostram dexteram tuae maiestatis extende, per Dnm.

Gradual: Psalm 9: 19; Psalm 9: 3

Tract: Psalm 123: 1, 3

LAETARE, THE FOURTH SUNDAY IN LENT

Introit: Rejoice ye with Jerusalem, and be glad with her: all ye that love her.
Rejoice for joy with her: all ye that mourn for her.
Psalm: I was glad when they said unto me: Let us go into the house of the Lord.
The *Gloria.*

Collect: Grant, we beseech Thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved; through . . .

Epistle: Galatians 4: 21-31 *Gospel:* John 6: 1-15

This is *Mid-Lent* Sunday, variously named in olden times for this reason, *Mediana, Vicessima,* or *Dom. in medio Quadragesima.* Its Liturgical name is *Laetare,* Rejoice, derived from the first word of the Latin *Introit.* This last name is not only startling in itself, but indicates a marked change in the tone of this Day in the midst of the Lententide. The *Introits* thus far have been veritable groans and pleas "out of the depths," but here, such a tremendous contrast, Rejoice! It does not seem natural, or fitting, or harmonious, when the whole period serves to emphasize true sorrow and mourning over sin. But there is good reason for this call to rejoice. It is a true joy-day. The indications are fourfold, for every one of the major *Propers* adds its own peculiar note to the full majestic chord of *Laetare.* The *Collect* emphasizes "the comfort of God's grace"; the *Epistle,* the true freedom of the "children born after the Spirit"; the *Gospel,* the *refreshment* in the giving of the

bounteous Christ, to these add both *Introit* and *Gradual* and the chord is complete.

On account of the *Gospel* which is the narrative of our Lord's Feeding the Five Thousand, the Sunday has also been called *Dom. Refectionis,* or *de panibus,* the Lord's Day of Refreshment, or of the Loaves. Some of the rigors of the fast were abated for this brief period and the Day assumed somewhat of a festal character. In the early Middle Ages the name *Dom. de Rosa* (of the Rose) was given to this Sunday; this was symbolic, and referred to our Lord, the Rose of Sharon. The reason for this name grew out of the blessing of the Golden Rose on this Day by the Pope. This he sent to some emperor or king or other personage, a custom still practiced, but now bestowed on one who has done some signal service to the church in the year past.

But we look for the reason for the name *Laetare.* The catechumens have done penitence and passed through the various stages of instruction, scrutiny, renunciation, and on the last Sunday, submitted to the Rite of Exorcism. Today, those who lately had renounced the devil and all his pomps and ways, just as ceremoniously announce their allegiance to God. This is the *sponsio* or *addictio:* their promise of allegiance and acceptance of responsibility. This has given the Sunday another name, *Dom. redemptionibus ab Idololatria,* the Lord's Day of the redemption from the worship of idols: one remembers that the converts are from the heathen world. The catechumens now become *audientes,* that is, hearers: because they are now admitted to the *hearing of the Gospel,* both read and taught; and permitted to remain through a part of the Liturgy. How much this experience in the catechumens' life is reflected in the *Introit* of the Day! Is not this step attained one for rejoicing on their part?—on the

Church's ("Jerusalem's") ?—and can one not hear, as if for the first time, the song, "I was glad when they said unto me: Let us go into the house of the Lord"? On this occasion they received instruction in the Formula of the Faith, the Creed, which was imparted to them as a whole for the first time; likewise the Lord's Prayer. This also named the Sunday as that of the *Traditioni Symbolum et Pater Noster*. Here indeed were many reasons for joy!

Add then, to all this the *Epistle* which fits into their experience and the total mounts, and the song becomes even more glorious. "Children of the free," children of promise, born after the Spirit, children of the rejoicing Jerusalem; the contrast between the bondage of the Law and the flesh, and the freedom of the child of God; and one cannot help but feel that through it all, the cause of, the reason for, the freedom was ever shown: "if the Son shall make you free, ye shall be free indeed." And now, Rejoice! Why? Catechumens and Faithful can answer. Because ye are called; ye are free; your walk is free; ye are children of the heavenly Jerusalem. See that ye hold yourselves such. Heavenly blessing cometh to such alone. In the heavy burdens, spiritual, earthly, 'mid which thy way leadeth, rejoice for Christ quickeneth thee, refresheth thee: for to thee He giveth the Bread of Life.

Refreshment Sunday! and some of the rigors of Lent temporarily abated. It will be well to follow an indication of this kind, but not for the psychological effect it may have, which will only be temporary; rather to point an abiding lesson. Periods of depression, sorrow, penitence, are constantly being pierced by rays of Divine Light, comforting, illuminating, nourishing; if we but turn them to lasting good, and not sink back again into old ways.

Sin is here and sorrow for it; and realization of consequences, the harshness of the Law—"we who for our evil deeds do *worthily* (really, justly) deserve to be punished"; that is our confession as we see ourselves in the light which streams from the Cross. Lent's lessons are but half learned by those who stop with the conviction of sin—*Epistle,* "ye that are under the Law"; and not learned at all unless there is a real sense of sinfulness and sorrow and shame for it, and a knowledge of consequences; but where it is learned, God meets that with "the comfort of His grace," "mercifully relieving us." His gift is freedom, and this the *Epistle* teaches. "If the Son shall make you free, ye shall be free indeed." The process of the preparation of this emancipation and its application are ever before those journeying with Him these days on the Way to the Cross.

The word "relieved" evidently means that someone has "lifted" something from us, and that someone else is carrying or providing for, a burden that rested on me! What relief—rest—to me, when it was lifted! Turn to the *Gospel.* St. John is unique in his purpose in recording a miracle. It is more than mere record. It always bears some deep spiritual wonder to which he would turn the heart. Read the whole of St. John 6; it is there. The Master of the Miracle, the One with the Five Thousand and more in the wilderness makes their necessity, their weariness, their hunger His own; but He does more, He provides for it. For the thirsty, "Water of Life"; for the hungry, "The Living Bread"; for the weary and heavy laden, "Rest"; for the sinner, "Thy sins be forgiven thee." Refreshment? *Laetare!*

SOURCES

Introit: Antiphon, Isaiah 66: 10

Psalm, Psalm 122: 1

Collect: Concede, quaesumus omnipotens Deus, ut qui ex merito nostrae actionis affligimur, tuae gratiae consolatione respiremus, per Dnm.
Gelasian Sacramentary.

Gradual: Psalm 122: 1; Psalm 122: 7

Tract: Psalm 125: 1

JUDICA, PASSION SUNDAY

Introit: Judge me, O God: and plead my cause against an ungodly nation.

O deliver me from the deceitful and unjust man: for Thou art the God of my strength.

Psalm: O send out Thy light and Thy truth: let them lead me; let them bring me unto Thy holy hill.

The *Gloria.*

Collect: We beseech Thee, Almighty God, mercifully to look upon Thy people, that by Thy great goodness they may be governed and preserved evermore, both in body and soul; through . . .

Epistle: Hebrews 9: 11-15 *Gospel:* John 8: 46-59

The liturgical name of the Day, *Judica,* Judge, comes from the first word of the Latin *Introit.* The Sunday is also known as *Dom. Passionis,* the Lord's Day of the Passion, "Passion Sunday"; and this week *and Holy Week* have been spoken of as the *Passiontide* from very early times; but, strange to say, it is incorrect to speak of *this week only* as Passion Week!

Other ancient names for the Sunday are *Dom. de Cruce,* of the Cross, and *Dom. Atra,* black, because from this Day the altars were draped in black. These names will indicate that with this Day began a clearly defined period *within Lent.* It is true that the spirit of the days seems to become more and more solemn as one approaches nearer and nearer to the Holy of Holies; but the historic fact is, that with this Sunday began, and these two weeks marked the duration of, the earliest ecclesiastical observance of a specially marked period in commemoration of our Lord's Passion. The intensity of its tone is revealed by the most

somber color, black, so silently, in its symbolism, witnessing to the very spirit of the Church. From this brief period, through the centuries, due to many contributing causes, some worthy, some wonderfully purposeful, some very artificial, the *Lent* we now know has been developed.

The *Gospel* of this Day is one of a carefully chosen series which has been used since ancient times in the *daily* Services since *Laetare.* In these Lections the many-sided opposition of the Jews to our Lord, their enmity, their hatred, are shown; but always becoming more intense, always increasing. We reach this *Gospel* in our Sunday Use, unfortunately without the advantage of that finely developed, purposeful sequence of vivid scenes in our Lord's life of service and suffering; but nevertheless reach it at a climax of hatred and at a climacteric point in our Lenten journey. The hatred, the enmity, has become *national.* The *Introit's* "ungodly nation" is not an artificial touch but vividly real. Their enmity and their rejection must appear in the Messiah's Life: *all* the causes of the Cross and His Death must be shown.

It is not faint-heart whose cry is heard in the *Introit,* but that Patient One of this *Gospel,* Who committed Himself to Him that judgeth righteously, and Who stands out all the more wonderfully clear and pure and holy and patient in His sufferings and in His rejection in this *Gospel. Introit* and *Gospel* bring this before us in master strokes: our Lord's Passion, not a few days or hours, but His entire Ministry. Another wrote, "He came unto His own, but His own received Him not."

In this *Gospel* the reasons for this appear: His calm questions and statements to them, His quiet and all-revealing answer: "Before Abraham was

I AM." Recall the Name revealed to Moses at the Burning Bush; then this is not only proclamation, but also revelation, of our Lord's Divinity; but to the Jews, blasphemy, therefore rejection and stoning. Does not their whole attitude show just what His quiet answer meant? "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."

The *Epistle,* in showing the reality of what the ancient Mosaic ceremonies were only the type, speaks of our Lord's High-priestly Office, Priest and Victim: Process, sacrifice, "offering" of the "Blood of Christ"; purpose, "obtained eternal redemption for us"; promise, "the Mediator of the New Testament" that the "called might receive the promise of eternal inheritance."

When one comes to the Day's *Collect* perhaps one feels like saying it is inadequate; but one should hesitate, read it again very quietly and slowly, ponder it; and then that first opinion will not remain, but become the opposite. It *is* simple, yet transcendingly beautiful and so complete in its single little sentence crowded full of soul petition. Perhaps the fathers who prepared these Offices—and we owe these unknown lovers of God a debt which only our appreciation and worshipful use can repay—felt, as many unhappily do not, how empty mere words are to express the truly deep things of the soul. It is not the quantity of words, or the length to which it may be drawn out, that makes a prayer. These men were pray-ers; they prove it when they leave such devotional treasures as these Collects. A Collect such as this Day's can be born only of the deepest contemplation; it was not "written"; it prayed itself into the very spirit of the Day with the soul as the goal of the great High Priest's Ministry and sacrificial Death. How

humbly it takes *us* of the *Epistle,* adds the *hearers of God's word* of the *Gospel,* God's own, and beseeches God—(one cannot refrain from emphasizing the directness, the utter simplicity, the unhesitatingness, of its address, *We,* we beseech Thee,—not an ungodly nation, but *Thy* people, the redeemed)—"mercifully"—think of the *Epistle*—"look upon Thy people;—govern and preserve"—two words so frequently employed by the praying Church,—"both in body and soul." Take the *Introit* just as it stands; read it for *yourself;* "Plead my cause against an ungodly nation." Who is to plead, and how? Is the answer in either of the Day's Lections? "O send out Thy light and Thy truth: let them lead me; let them bring me unto Thy holy hill"—"govern and preserve"! The *first* hill, Golgotha and the Cross; our hearts, our lives, these days of the *Passiontide!*—so we may come to it "glorying in the Cross." The *second* hill, "Who shall ascend into the hill of the Lord?"—not the earthly Zion, but the heavenly Jerusalem—"He that hath clean hands ('the stones'!) and a pure heart" (the hearers).—"Who by Thy Cross and Precious Blood have been redeemed." Read Revelation 7: 13-17.

SOURCES

Introit: Antiphon, Psalm 43: 1, 2a
Psalm, Psalm 43: 3

Collect: Quaesumus omnipotens Deus, familiam tuam propitius respice, ut te largiente regatur in corpore, et te servante custodiatur in mente, per.

Gelasian Sacramentary.

Gradual: Psalm 143: 9a, 10a; Psalm 18: 48

Tract: Psalm 129: 1, 2

HOLY WEEK

This week has been observed by Christians from the earliest days with the greatest solemnity. The object has been to commemorate the last week of our Lord's life and to help the believer to re-live it all vividly,—Holy days, holy hours indeed in that holy companionship. It it no Passion Play, nor is it mere dramatic commemoration. It is *my* heart, *my* life, *my* soul, in the light of that suffering. It is the Holy Week of Fulfillment. Observe how many of the *Epistles* are Old Testament Messianic prophecies.

The Events herein so faithfully memoralized have inspired the names: *The Great Week, The Holy Week.* Ancient observance enjoined a strict fast and bodily mortification. The sorrow inspired by our Lord's suffering, the depth of His anguish, find expression in the names, *Heb. Nigra* (Black Week), or *Heb. Lamentationis* (Lamentation). As early as the Fourth Century it was marked by a general release of prisoners and the manumission of slaves; cessation of labor (that the slaves might enjoy rest and opportunity to be instructed in the Faith); actions at law ceased and the courts were closed (Constantine, Valentinian's law 367; Theodosius, 389: hence the name *Heb. Muta* (Week of Silence). Reconciliation of penitents by the Church and release of prisoners by the emperors gave the name of *Heb. Indulgentiae* (Indulgence Week). Traces of this ancient practice remain in a number of the *Propers,* such as the Tuesday and Wednesday *Collects* and the Monday and Tues-

day *Graduals*. The German name *Charwoche* is probably derived from the old German *chara, Trauer* (sorrow, mourning), or *kar, Strafe, Busze* (punishment, penitence).

PALMARUM

Introit: Be not Thou far from me, O Lord: O my strength, haste Thee to help me.
Save me from the lion's mouth: and deliver me from the horns of the unicorns.
Psalm: My God, my God, why hast Thou forsaken me: why art Thou so far from helping me?
The *Gloria.*

Collect: Almighty and Everlasting God, Who hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of His great humility: Mercifully grant that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same Jesus Christ . . .

Epistle: Phil. 2: 5-11 *Gospel:* Matt. 21: 1-9

This Sunday bears various names. The earliest are: *Dom. in ramis palmarum* (Lord's Day of the Palm Branches), *Hosanna Sunday,* and *Pascha florum* (the Paschal Day of Flowers). All these indicate the historic event, the narrative of which is our *Gospel.* It is also called *Indulgence Sunday,* after the practice of reconciling the penitents this week. The *Creed* was again formally imparted to the candidates for Baptism and Confirmation, who during the past weeks have passed through various stages of preparation; that Confirmation is administered at this time by us is therefore not without ancient historical precedent. The ceremony of Blessing the Palm and Olive Branches, and the accompanying jubilant processions, are ancient customs and almost universal by the Seventh Century.

While there is a proper *Introit* for every Day of this Great Week, the tone of that for *Palmarum* characterizes not only the Day itself, but the entire

Week. The depths of the Passion, the anguish of the Garden, the suffering and ignominy at the hands of men, the unspeakable Hours on the Cross, all are brought vividly to mind with these solemn words of the inspired Psalmist, the last of which our Lord made His own heart's cry on the Cross!

There may be a "festal" note in the singing and shouting of the rejoicing throng surrounding the meek and lowly King as He makes His triumphal entry into "the City of the great King"; but the "Hosanna" and the "Benedictus" will only turn to "Crucify Him! Away with Him!" But the *Gospel* brings much more; this is official record. The culmination, the great moment for which *JESUS* (*He shall save!*), the Lamb, foreordained, the Messiah, the Only-Begotten, *THE* King, had come, is here:—fulfillment of promise, of prophecy. So the *Gospel* is a two-sided record: personal, deep, intimate; revelatory and national.

Attached to this *Gospel* of the meek and lowly King is the Apostle's wonderful description of the "mind of Christ," and as we read of that humiliation and obedience in the *Epistle* our hearts will be deeply moved at every thought of all He bore for us; but soulful as our response will be, there will be added the adoring joy that "It is *finished!*" that "He *became* obedient unto death," and therefore "God *hath* highly exalted Him and given Him a name above every name." The throngs that attend Him *today,* the tongues that acclaim Him, confess "Jesus Christ is *Lord,* to the glory of God the Father." "My Lord and my God!" Very beautifully have all these elements been fused together in the *Collect,* which in itself is a wonderful little *History of Redemption,* and almost every word of which is richly eloquent.

SOURCES

Introit: *Antiphon,* Psalm 22: 19, 21
Psalm, Psalm 22: 1

Collect: Deus, qui humano generi ad imitandum humilitatis exemplum, Salvatorem nostrum et carnem sumere, et Crucem subire fecisti; concede propitius, ut et patientiae ejus habere documentum, et resurrectionis ejus consortia mereamur Christi Domini nostri. Qui tecum . . .

Gelasian Sacramentary.

Gradual: Psalm 73: 23b, 24; Psalm 73: 1

Tract: Psalm 22: 1; Psalm 22: 4, 5

MONDAY IN HOLY WEEK

Introit: Plead my cause, O Lord, with them that strive with me: fight against them that fight against me.

Take hold of shield and buckler: and stand up for mine help.

Psalm: Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

The *Gloria.*

Collect: Grant, we beseech Thee, Almighty God, that we, who amid so many adversities do fail through our own infirmities, may be restored through the Passion and Intercession of Thine Only-begotten Son, Who . . .

Epistle: Isa. 50: 5-10 *Gospel:* John 12: 1-23

The *Epistle* is one of Isaiah's prophecies concerning the Messiah's sufferings. It is evident how the *Introit* reflects its content. The inspired prophet has drawn a true and vivid picture of some of the events of this Great Week. He has also given an indication of the Messiah's obedience, rather, consecrated determination to bear; and the Source of the inspiration that heartens His submission. (Read Rom. 8: 33ff, and note how St. Paul has used this passage.) The *Gospel* narrates various incidents all historically related to this immediate period. First of all is the anointing at Bethany, "six days before the Passover," with a revelation of the true character of Judas Iscariot and our Lord's commendation of Mary's act, accepting it "against the day of my burying,—two very definite historic touches. One likes to think of this home where loving welcome always awaited the Master, where there was true, abiding friendship; especially in contrast with the *Epistle* which pictures the relentless contention of adversaries (chief

priests, verse 10, *Gospel*). This *Gospel* also contains the account of Jesus' entrance into Jerusalem, and notes how the report of many who had witnessed Jesus' raising of Lazarus affected the multitude which met Him. It also tells of the Greeks who "would see Jesus," and ends with our Lord's announcement, "The hour is come, that the Son of man should be glorified."

In the *Collect*, we may view ourselves from the angle of the Great Example these hours hold before us,—our adversities in comparison with His! —that *we* fail, and fail so terribly, through our reliance, so often misplaced on our own strength in our own will, is all the more sharply brought home to us as we pray and think of Him. There is only one Cure; there is but One to help; there is strength, sure and abiding, only in One; in these hours we can only think of ourselves as failures when we find ourselves in His Company; and only as strong to endure or able to overcome in and through Him Who has loved us and given Himself for us.

SOURCES

Introit: Antiphon, Psalm 35: 1, 2
Psalm, Psalm 35: 3

Collect: Da quaesumus omnipotens Deus, ut qui in tot adversis ex nostra infirmitate deficimus, intercedente unigeniti filii tui passione respiremus, per eundem

Gelasian Sacramentary.

Gradual: Psalm 35: 23; Psalm 35: 3

Tract: Psalm 79: 9

TUESDAY IN HOLY WEEK

Introit: God forbid that I should glory: save in the Cross of our Lord Jesus Christ.
In Him is salvation, life and resurrection from the dead: by Him we are redeemed and set at liberty.
Psalm: God be merciful unto us, and bless us: and cause His face to shine upon us.
The *Gloria.*

Collect: Almighty and Everlasting God, grant us grace so to contemplate the Passion of our Lord, that we may find therein forgiveness for our sins; through the same Jesus Christ . . .

Epistle: Jer. 11: 18-20 *Gospel:* John 12: 24-43

The *Introit* is interesting apart from the announcement it contains. The first verse of its *Antiphon* is a passage from the *New Testament* (Gal. 6: 14)—a New Testament passage is unusual; the second verse, while its content is thoroughly Scriptural, is not Scripture. This is an example of what is known as "farsing," a term applied to a medieval custom of taking a Scriptural idea and drawing it out, enlarging, playing upon it. This was frequently done with the *Kyrie.* The *Psalm* verse is Ps. 67.

The *Epistle* is one of Jeremiah's Messianic prophecies, "the gentle lamb that is led to the slaughter" and His utter destruction as plotted by His enemies, "that His name may be no more remembered." What a contrast when the *Introit* puts into the mouth of the Church a glorying in the very thing that was to be the means of her Lord's destruction!

The *Gospel* continues the narrative so abruptly ended on Monday, beginning with our Lord's little parable concerning His death, "the corn of wheat

that if it die, beareth much fruit." It also records events which occurred on this day of the Paschal week. His prayer, "Father, glorify Thy name," and the *Divine* voice of confirmation and inspiration that instantly followed, seem almost to be so placed, with the immediately following words of *public* warning, as a last word of opportunity to the fickle rejecting people. What conscious majesty, success, victory, are in His words, even though He sees the Cross! The Evangelist's summary concludes the *Gospel.* In this he points to the fulfillment of prophecy and the reasons why many that believed did not confess Him, "for they loved the glory that is of men." "God forbid that *I* should glory save in the Cross of our Lord Jesus Christ!" (*Introit*).

The *Collect* turns our hearts to the true use of these hours—the most fruitful use—contemplation. This means quiet, devout, meditation; from this springs realization, one finds one's true place, one meets one's self face to face at every turn, one reads one's character, one's vast shortcomings, one's all-hungering needs; and then if contemplation has borne its fruit, comes consecration. The *Introit* calls it glorying in our Lord's Cross; the *Collect* tells us what we *find,* not by merit or discovery but in the fullness of communion with our dear Lord one *finds* what it means when the heart knows the forgiveness of sins!

SOURCES

Introit: *Antiphon,* Galatians 6: 14
Psalm, Psalm 67: 1

Collect: Omnipotens sempiterne Deus, da nobis ita dominicae passionis sacramenta peragere, ut indulgentian percipere mereamur, per eundem.
Gelasian Sacrametary.

Gradual: Psalm 35: 13; Psalm 35: 1a, 2

WEDNESDAY IN HOLY WEEK

Introit: At the Name of Jesus every knee shall bow: of things in heaven, and things in earth, and things under the earth.

For He became obedient unto death, even the death of the Cross: wherefore He is Lord, to the glory of God the Father.

Psalm: Hear my prayer, O Lord: and let my cry come unto Thee.

The *Gloria.*

Collect: Grant, we beseech Thee, Almighty God, that we, who for our evil deeds are continually afflicted, may mercifully be relieved by the Passion of Thine Only-begotten Son, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. Amen.

Epistle: Isa. 62: 11—63: 7 *Gospel:* Luke 22: 1—23: 42

This Day marks the actual beginning of the events which reached their culmination in the crucifixion of our Lord: the Sanhedrin's conspiracy; their covenant made with Judas Iscariot, on account of which the day is sometimes called *Spy Wednesday.* The ancient Church used on this and the two succeeding days an office called the Tenebrae. It probably developed out of the night-watchings of the prolonged fasts, as it was used either very late at night or before daybreak. The ceremony which gives the office the name, consisted in the extinction of one candle after another, of fifteen placed upon a large triangular stand, following lessons, etc., until the church was left in complete darkness; this significant commemoration of the crucifixion was heightened by the use of Ps. 51.

The *Epistle* is another of Isaiah's wonderful Messianic prophecies. With what a dramatic announcement it begins, so full of promise! and how eloquent in these deep hours of fulfillment! It not only fore-

tells the struggle, but the *return* of the *Victor* from the strife, "glorious in His apparel, traveling in the greatness of His strength." "At the Name of Jesus, every knee shall bow" (*Introit*)—To the Victor the glory!

The *Gospel* is the "Passion according to St. Luke."

One cannot help but note the utter simplicity and restraint of the *Collect.* There are so many things crowding in, so many things to pray for, but this simple little prayer "collects" and carries all our ills to the One and Only Source of healing. Its lesson is most salutary. Sin is *SIN*—the sin that crucified our Lord; the sin that condemned the soul, the sin that always carries its penalty. "Hear *my* prayer, O Lord," Victor over sin and death! "Let *my* cry come unto Thee"—(*Introit*). Not an echo, but the reality of this pleading seeks the merciful relief: the rescue, the healing, the salvation, of His Passion.

The *Introit* foreshadows victory—more, it asserts victory—and with worshipful song, even in these deepening hours, gives glory to Him Whom the Prophet so many years before saw returning glorious in His apparel, bearing the marks of His awful travail and struggle but Conqueror! To Him —to His Name, *ALL* things bow. *Every* knee . . . King of Kings: Lord of Lords . . . ! JESUS!

SOURCES

Introit: Antiphon, Philippians 2: 10, 8b, 11b
Psalm, Psalm 102:1

Collect: Praesta quaesumus, omnipotens Deus, ut qui nostris excessibus incessanter affligimur, per unigeniti tui passionem liberemur, per eundem.

Gelasian Sacramentary.

Gradual: Psalm 69: 17; Psalm 69: 1, 2a

Tract: Psalm 102:1; Psalm 102: 13

THURSDAY IN HOLY WEEK

Introit: God forbid that I should glory: save in the Cross of our Lord Jesus Christ.
In Him is salvation, life, and resurrection from the dead: by Him we are redeemed and set at liberty.
Psalm: God be merciful unto us, and bless us: and cause His face to shine upon us.
The *Gloria.*

Collect: O Lord God, Who hast left unto us in a wonderful Sacrament a memorial of Thy Passion: Grant, we beseech Thee, that we may so use this Sacrament of Thy Body and Blood, that the fruits of Thy redemption may continually be manifest in us; Who livest and reigneth with the Father and the Holy Ghost, ever One God, world without end. Amen.

Epistle: I Cor. 11: 23-32 *Gospel:* John 13: 1-15

Upon this Day our Lord instituted the Holy Supper and commanded His disciples to *do this* in *remembrance* of Him. Many of the names which this Day carries have been derived from this Event. It has been known as *Cœna Domini* (the Day of the Lord's Supper) since the time of Augustine. It is also called *Dies natalis Eucharistae* (the Birthday of the Eucharist), *Natalis Calicis* (of the Chalice), *Dies Panis* (the Day of the Bread), *Dies Mysteriorum* (of the Sacred Mysteries). The Greek Church calls it *the Great Fifth (Day).* The commonest name, *Maundy Thursday,* is derived from *Dies Mandati* (of the commandment), see the *Gospel* and John 13: 34, but also recall the command of the Institution, "Do this in remembrance of me." The *Gospel* also inspires the name *Dies Pedilavii* (Day of the Feet-washing). The German *Gruendonnerstag* is usually derived from the ancient practice of the reconciliation of penitents on this day, connecting this with Luke 23: 31, the

withered branches (sinners) through the ceremonial of reconciliation are again received into the Church and once more become living, green branches; further, the *unusual* color of the vestments at this Day's Mass, was *green!* The oil of Chrism used in the Baptism and Confirmation rituals on Easter was consecrated this Day. The catechumens who had been under instruction were required to repeat the Creed and Lord's Prayer; they also submitted to the ceremony of feet-washing (note the *Gospel*). The Holy Communion was celebrated in the evening, the only day in the year when it was allowed to be celebrated at this time. At this celebration an additional portion of Bread was consecrated to be reserved for the Good Friday and Easter Eve Masses, which, because there was no "consecration" in the Communion Office at those times, was called the Mass of the Presanctified.

The *Epistle* is St. Paul's account of the Institution of the Holy Supper; and is here naturally as an *historic* narrative, because the *Gospel* is employed for another purpose.

The *Collect,* a very beautiful prayer for the proper use of the Holy Sacrament, was written by Thomas Aquinas. It is indeed most rare that the name of the writer of a Collect is known. The *Gospel* is the narrative of the Feet-washing, our Lord's appointed example and instruction in humble, loving service; and reveals the attitude of heart required if one is to remember Him, humbly partake of the Holy Communion which He has given to *us,* and manifest the *fruits* of His redemption.

SOURCES

Introit: as for Tuesday.

Collect: Deus qui nobis sub Sacramento mirabili passionis tuae memoriam reliquisti, tribue quaesumus ita nos Corporis et Sanguinis tui sacra mysteria venerati, ut redemptionis tuae fructum in nobis jugite sentiamus. Qui vivis . . .

This Collect was written by St. Thomas Aquinas in 1264.

Gradual: Phil. 2: 8; Phil. 2: 9

GOOD FRIDAY

Introit: Surely He hath borne our griefs and carried our sorrows: He was wounded for our transgressions, He was bruised for our iniquities.

All we like sheep have gone astray: and the Lord hath laid on Him the iniquity of us all.

Psalm: Hear my prayer, O Lord: and let my cry come unto Thee.

The *Gloria.*

Collect: Almighty God, we beseech Thee graciously to behold this Thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Cross; through the same Jesus Christ . . .

Epistle: Isa. 52: 13—53: 12 *Gospel:* John 18: 1—19: 42

It has been well said, "This Day is not one of man's institution, but was consecrated by our Lord Jesus Christ when He made it the Day of His most holy Passion." It has always been a day of the greatest solemnity and most devoted religious observance, usually, however, of the simplest character and shorn of anything that might contribute a festal tone. It has always been called *The Day of the Cross,* and in early times also *Pascha Stauro-simon* (The Paschal Day of the Crucifixion), as Easter was called *Pascha Anastasimon* (Paschal Day of the Resurrection). Later it became the Great Friday (*Parasceves*) and the *Dies Dom. Passionis* (Day of the Lord's Passion). The German name is *Karfreitag, Trauerfreitag.* Through the process of time, ritual and custom strove to emphasize the solemn character of the day. A most strict fast was enjoined (sick and aged alone excepted). Works of charity and gifts of love were urged. All notes of joy were scrupulously hushed: the *Glorias*

had already been excluded at the beginning of the week; now the bells were silenced; no kiss of peace was given at the Communion (which was a Mass of the Presanctified, and finally became the communion of the priest alone); all altar ornaments and coverings were removed; the vestments were black; lamps and candles were gradually extinguished (*Tenebrae*); a long series of intercessory prayers distinguished one of the devotions (the general form of this and some of the Collects remain in our Use in the *Bidding Prayer,* where the Rubric notes its Good Friday use. See *Common Service Book,* Text Ed. 249). Of course, the reading of the Passion (according to St. John, cf., the *Gospel*) formed the very center of the Church's devotions, but probably the most conspicuous ceremony was the Adoration of the Cross; during this the *Reproaches* and the hymns, *Pange, lingua gloriosa,* "Sing, My Tongue, the Glorious Battle," and *Vexilla regis,* "The Royal Standard Forward Goes," were sung. It is surprising to learn to what lengths the effort of emphasizing the terrible solemnity of the Hours of the Passion went. In Spain, Seventh Century, it was customary to *close* all the churches and hold *no* services during the day.

The Day is no less solemn to the Evangelical Christian, nor is his spirit less responsive to all it unfolds; but to him it is *the* Day when (sad to say, no matter how lax he may have been at other times) he will be in church some time. The appointments of the Church of the Reformation look to the use of this Day as one of most high and solemn praise. They presuppose a Celebration of the Holy Communion, a distinct heritage of the Reformation, and what better day than this on which to unite in the *Memorial* of the Passion! (1 Cor. 11:26). The altar, though dressed in black,

carries the silent message of invitation and participation. The *Glorias* ring out; the hymns uplift the soul. The message of the "Propers" is but a solemn, uplifting voice: Isaiah's prophecy of the Suffering Servant; the narrative of these Final Hours written by John, the Disciple whom Jesus loved. The three *Collects* reach out from the foot of the Cross to the Throne of Grace: "Graciously behold this Thy *family*"; "Fix our hearts with steadfast faith"; "Help us to remember *and give thanks.*"

SOURCES

Introit: *Antiphon,* Isaiah 53: 4a, 5a, 6a, c
Psalm, Psalm 102: 1

Collect: Respice Dne quaesumus, super hanc familiam tuam, pro qua Dominus noster Ihs Xus non dubitavit manibus tradi nocentium, et crucis subire tormentum, qui tecum. *Gelasian Sacramenetary.*

Gradual: Isaiah 53: 5; Isaiah 53: 11a

SATURDAY IN HOLY WEEK

Collect: O God, Who didst enlighten this most holy night with the glory of the Lord's Resurrection: Preserve in all Thy people the spirit of adoption which Thou hast given, so that renewed in body and soul they may perform unto Thee a pure service; through Jesus Christ . . .

Saturday in Holy Week was called the *Great Sabbath,* the *Holy Sabbath* as early as post-apostolic times. The *Vigils of Easter, Holy Saturday, Easter Eve* and *Karsamstag* are the usual present designations. While still kept as a strict fast, as the day advanced, its tone gradually turned to joy in anticipation of the dawn of the Day of Resurrection. The ceremonies of the day included the Blessing of the New Fire and the Paschal Candle, and the Water of Baptism, and at one time the Baptism of the Catechumens. The *Alleluia* appeared in the Communion and white vestments were used. Naturally, the services grew in importance toward the close of the day, and continued until after midnight to welcome the early dawn (note the *Collect,* "Who didst enlighten this most holy night"). At some places the Holy Communion was celebrated in the evening, and instead of the usual *Introit* the *Gloria in Excelsis* was sung 'mid the ringing of the bells. A custom at Milan was the announcement made three times, at this service, "Christ the Lord has risen," to which the people joyously responded "Thanks be to God."

The ancient *Epistle* for this Day is Col. 3: 1-4, the *Gospel* Matt. 28: 1-7. The *Common Service Book* appoints only the *Collect,* which is a very beautiful prayer and reflects the ancient custom of baptizing the catechumens on this Day. Reasons

why the other Propers are not appointed do not appear, except perhaps the unhappy fact that they would seldom be used as Saturday is a "poor" day for Church services in this "modern" life. When a service is held on Saturday it usually is in the evening, and for this there will be the seventh part of the *History of the Passion;* unfortunately in this latter case the service lacks the joy-note of anticipation of the Easter Dawn.

SOURCES

Collect: Deus, qui hanc sacratissimam noctem gloria Dominicae Resurrectionis inlustras: conserva in nova familiae tuae progenie adoptionis spiritum, quem dedisti: ut corpore et mente renovati, puram tibi exhibeant servitutem. Per Dominum.

Gelasian Sacramentary.

EASTER DAY, THE RESURRECTION OF OUR LORD

Introit: When I awake, I am still with Thee. Hallelujah: Thou hast laid Thine hand upon me. Hallelujah.
Such knowledge is too wonderful for me: it is high, I cannot attain unto it. Hallelujah. Hallelujah.
Psalm: O Lord, Thou hast searched me and known me: Thou knowest my down-sitting and mine uprising.
The *Gloria.*

Collect: Almighty God, Who, through Thine Only-begotten Son, Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life: We humbly beseech Thee, that, as Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ . . .

Epistle: I Cor. 5: 6-8 *Gospel:* Mark 16: 1-8

This Day is the climax of the Church's Year, as the Fact it commemorates is the innermost center of the Christian's life and eternal hope. It is the *Feast of Feasts, the King of Days.* "The first day of the week" of the *Gospel* becomes the *Lord's Day,* uniquely His through His victory; and in joyful remembrance the early Church kept this *weekly* commemoration of His resurrection. This was not displaced, but emphasized, by the annual observance of the "historic" day as the *Lord's Day of Resurrection,* this and the *Paschal Day of the Resurrection* are its earliest names.

Our popular name *Easter,* German *Ostern,* is derived from the name of the pagan goddess *Eostre* or *Ostera,* whose festival was celebrated at the time of the vernal equinox. Admitting that this is a rather unhappy derivation of the name of the greatest Christian Festival, philologists have traced the name to the old German *urstan,* to rise, and *urstand,*

resurrection. At all events, the significance of the season of awaking and the idea of sunrise are self-evident in the English name. The modern name in the Greek Church is *Lampra,* Bright Day.

The Day, of course, is one of greatest, holiest joy. The contrast with the long fast and the emotions of preceding days adds to this effectively. The Church could hardly wait for its coming. Its celebration began with ringing of bells and glad acclaim at midnight, continuing till dawn. The churches were ablaze with candles and lights. Joyful the constant greeting, "Christ is risen!" and the answer, "He is risen indeed!"

The Day and Week (for the celebration continued *eight* days, from which the name for the last day, "Octave," and the expression "within the Octave," arises) were marked by acts of Christian love; bounteous meals were provided for the poor, in the churches themselves if there were no other places large enough. The Emperor Theodosius promulgated a law closing the theaters and the circus, to guard the Christian Easter joy from being mixed with heathen celebrations; and at one time (533) the Jews were ordered to keep out of sight from Maundy Thursday till Easter Monday.

It was also the most solemn Day of Baptism, which was administered at "cock-crow"; during this ceremony the candidates were dressed in new white robes which they wore throughout the week, from which the name *White Week.* All labor ceased in order that *all* might gather every day in the churches to participate in the services of praise. This observance of the entire week, also called *The Week of Weeks,* gradually was abbreviated until in 1094 it became a cycle of three days. Our appointments are for but two.

The day upon which Easter falls varies from

year to year, and this variation in date has a far-reaching effect upon the Church Year. The question as to whether Easter should be kept on a *Sunday* (Lord's Day) or invariably on 14 Nisan (a permanent date), whatever the day of the week might be, agitated the Church already in the beginning of the Second Century. This was the beginning of what is known as the Paschal Controversy, and it continued, with at times a far from gentle spirit, for centuries. The western custom of observing Easter always on the Lord's Day nearest the historic date was confirmed at the Council of Nicæa. Just as much difficulty and contention arose in connection with the determination of the date: as to whether Jewish computations should be followed (the close relation between Easter and the Jewish Passover is, of course, apparent), or the mathematical computations of Alexandrian savants. The West depended in great part upon the latter. Out of these opposing methods a process gradually evolved, which though somewhat cumbersome, became the rule of Western Christendom. This long series of rubrics and tables has fortunately been omitted in the *Common Service Book.* The directions there are a model of simplicity: a table of dates covering a long period of years, and as Easter is the center of the Church's Year, the dating of the other festivals and seasons becomes a very simple matter.

Whichever of the *Introits* may be used, the *Hallelujah* (Praise the Lord) rings out to usher in the Day of Joy; but it has its somber note as well, "Such knowledge is too wonderful for me. It is high, I cannot attain unto it." This seems to run through *Collect* and *Epistle.* The great accomplished *Fact* of the Resurrection is celebrated—Christ's victory for *us,* completed! But the *Collect*

—as we pray—also teaches that simply because Christ in His victorious power *is* risen for us does not guarantee our rising "in the likeness of His resurrection" to the enjoyment of those eternal blessings; something is required of the believer—"As Thou dost put into our minds good desires, so by Thy continual help may we bring the same to good effect." "If ye be risen with Christ, *seek* the things above"—"Purge out the old leaven!" (*Epistle*). On the other hand, it is a guarantee that He Who has granted us participation will ever help us to the higher life *if*—here the aspirations of the additional *Collects* are to be noted.

The *Epistle* reminds one of the man in the Gospel who came to the marriage without a wedding garment. How shall we "keep the feast?" What kind of a heart, life, are we bringing? "In tune with the Infinite" means something this Easter Day! The *Gospel* is the Record of the Resurrection according to St. Mark invested with the crowning dignity of simple naturalness.

SOURCES

I *Introit: Antiphon,* Psalm 139: 18, 5b, 6
Psalm, Psalm 139: 1, 2

II *Introit: Antiphon,* Luke 24:6a, 5b, 6b, 7
Psalm, Psalm 8: 5b, 6a

Collect: Deus, qui hodierna die per unigenitum tuum aeternitatis nobis aditum devicta morte reserasti! vota nostra, quae praeveniendo aspiras, etiam adiuvando prosequere, per eundem Dnm nrm.
Gelasian Sacramentary.

Gradual: Psalm 118: 24; Psalm 136: 1; I Corinthians 5: 7b; I Corinthians 5: 8a, b.

MONDAY AFTER EASTER

Introit: He is risen, Hallelujah: Why seek ye the Living among the dead? Hallelujah.
Remember how He spake unto you, Hallelujah: the Son of Man must be crucified, and the third day rise again. Hallelujah. Hallelujah.
Psalm: Thou crownedst Him with glory and honor: Thou madest Him to have dominion over the works of Thy hands.
The *Gloria.*

Collect: Almighty God, Who, through Thine Only-begotten Son, Jesus Christ, has overcome death, and opened unto us the gate of everlasting life: We humbly beseech Thee, that, as Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ . . .

Epistle: Acts 10: 34-41 *Gospel:* Luke 24: 13-35

Immediately the Church begins *her* witness-bearing. The *Epistle,* "we are witnesses of all things which He did"; it is the address made by St. Peter to the Roman Cornelius and his household, the Gospel of Jesus Christ, the Resurrection Story, *now* to the Gentiles! Good Friday, the culmination of the rejection by "His own"; Easter Monday, one of the goings into the highways and byways, that the wedding may be furnished with guests!

The *Gospel* is a witness to the *Risen* Lord, containing the Record of the Walk to Emmaus. Notice how and how soon "the two" become witnesses.

QUASI MODO GENITI, THE FIRST SUNDAY AFTER EASTER

Introit: As newborn babes: desire the sincere milk of the Word.

Hear, O my people, and I will testify unto thee: O Israel, if thou wilt harken unto Me.

Psalm: Sing aloud unto God our strength: make a joyful noise unto the God of Jacob.

The *Gloria.*

Collect: Grant, we beseech Thee, Almighty God, that we who have celebrated the solemnities of the Lord's Resurrection, may, by the help of Thy grace, bring forth the fruits thereof in our life and conversation; through the same Jesus Christ . . .

Epistle: I John 5: 4-12 *Gospel:* John 20: 19-31

The Latin name of the Sunday is derived from the opening words of the *Introit, As newborn babes.* This Sunday illustrates how a custom inherent in the Church's life affected the appointments for the day. This Sunday, the *eighth* day after the resurrection, therefore its *Octave,* is the end of the Feast. Upon it those who had been baptized at the Easter vigils received their *first* Communion. At their baptism the catechumens had been clothed in *white* garments, symbolic of their regeneration; and had worn them throughout the week (hence called the *White Week*), attending all the services and the hours of instruction wherein they were prepared for their first Communion. On this Sunday they appeared, "as newborn babes," wearing their white garments for the last time (hence *White Sunday*) ; and after a final exhortation by the bishop, for the basis of which the Church well chose the *Epistle,* they received the Holy Communion, thus taking their final step of

entrance into the communion of believers. After the *Benediction* they removed the white garments (hence another ancient name *The Sunday of the Removal of the White Garments*). It was also called *Annotine Easter* (anniversary), and observed as the anniversary of their baptism by those who had been baptized in previous years. And so the Church strives to help all "new-born babes" (the aptness of this Sunday's teaching is strictly in keeping today, when we remember how many have been but lately confirmed), and all who have been "born again" and incorporated in Him, by holding before them *life* that is to be a constant manifestation of the fruits of the Resurrection. "Whosoever is born of God, overcometh the world; and this is the victory . . . even our faith," so the *Epistle.* The "testimony" upon which this life rests, out of which it grows, blooms, bears fruit, is divine. Compare the second verse of the *Introit* and how all-embracing the *Epistle* is in this connection also.

The choice of the *Gospel* is characteristic of the Church's effort to repeat and emphasize the festival teaching on the *Octave* (see vs. 19-23 of the *Gospel*), but also to *relive* the events in point of time—"After eight days," etc.

These post-Easter Epistles continue the instruction to the newly baptized. One can seek in vain for a more appropriate selection than that appointed for this the Octave of the Resurrection; for beginning with the statement intended primarily for the "new born babes"—newly born in the spiritual realm, that "whosoever is born of God overcometh the world"—the logic of loving faith carries them forward step by step—the overcoming victory is our faith—the conqueror is only he who believeth that Jesus is the Son of God—on to

the crowning gift eternal life in Him—given to us in Him—and He ours only through faith! And in this the "historic moment" is also emphasized, the victory of the Risen Lord. One almost feels that beside the majestically simple Collect of Good Friday wherein all the heart could pour forth was a plea to behold this Thy family, based upon the guarantee of our Lord's sacrificing Love, should be placed its companion, graciously accept this Thy family of new born babes for which our Lord has risen and ever liveth and reigneth!

SOURCES

Introit: Antiphon, I Peter 2: 2; Psalm 81: 8
Psalm, Psalm 81: 1

Collect: Praesta, quaesumus omnipotens Deus, ut qui paschalia festa peregimus, haec te largiente moribus et vita teneamus, per.
Gelasian Sacramentary.

Gradual: Matthew 28: 2; John 20: 26

MISERICORDIAS DOMINI, THE SECOND SUNDAY AFTER EASTER

Introit: The earth is full of the goodness of the Lord: by the Word of the Lord were the heavens made.
Psalm: Rejoice in the Lord, O ye righteous: for praise is comely for the upright.
The *Gloria.*

Collect: God, Who, by the humiliation of Thy Son, didst raise up the fallen world: Grant unto Thy faithful ones perpetual gladness and those whom Thou hast delivered from the danger of everlasting death, do Thou make partakers of eternal joys; through the same Jesus Christ . . .

Epistle: I Peter 2: 21-25 *Gospel:* John 10: 11-16

The name of the Sunday comes from a phrase in the *Antiphon* of the *Introit,* and means "the goodness (literally: tender mercies) of the Lord." The Sunday is also called "Good Shepherd Sunday," after the *Gospel.* The *note* of the day is "Rejoice in the Lord," struck by the *Introit;* sought in the *Collect,* "perpetual gladness"—"partakers of eternal joys"; found in the *Epistle,* in the "following His steps," in the care of the Shepherd and Bishop of Souls; completed in the promise of the *Gospel,* "the one fold" to be—"safe home at last . . . "

The whole post-Easter Season is, of course, one of pure joy. Every week's round will contribute its own unique note to the full chord. Here, as if to a new-born world, "the whole earth," the glad tidings of the Easter message is to ring out. Nor should one fail to appreciate what "the whole earth" is silently but so eloquently contributing just now. Spring, the awakening, is at hand. Nature is bearing its wonderful testimony to the Risen

Life. And how the very coming of spring gladdens the heart! Is not the earth full of the goodness of the Lord? But a holier note is in the joy at the Good Shepherd's return. Now the Victor, Who, intimately knowing, and known by, His own, guards, cares for, leads to the ever green pastures. It may be through suffering, misunderstanding (*Epistle*), but there is "fellowship" in that suffering now, which was lacking before, and which the Easter victory brings home to every believing heart. Did not *Peter* know that? How he poured his heart into those words he wrote—our *Epistle* for this day. *He* had gone astray, but the Good Shepherd's love had made it possible, even in His hours of anguish, for him to return. One hundred sheep —one gone astray—seek and save that which was lost. How the Church has loved the name "Good Shepherd," *Pastor Bonus,* and the *Gospel* with its three Shepherd pictures, past, present and future!

The *Collect* in the phrase—"by the humiliation Thy Son didst raise up a fallen world"—combines the sufferings of Christ of which the *Epistle* speaks, and the climax of them all, prophetically parabolized by our Lord in the *Gospel,* to make this the ground for the petition of the Day. It is not passing joys or temporal ease but *perpetual* gladness—*eternal* joys that are sought and only to be found as both *Epistle* and *Gospel* teach in Christ the Good Shepherd Who has raised up a fallen world, the Bishop of Souls, Who is gathering the fruits of His sacrificial death into an eternal fold. The "value" —"merit"—"power" of those Sufferings and that Shepherd's Death are computed in human terms, but really exceeding human comprehension!—"Humiliation of Thy Son"—"raise up a fallen world"—"*perpetual* gladness"—"*E v e r l a s t i n g* death"—"*Eternal* joys."

SOURCES

Introit: ***Antiphon,*** Psalm 33: 5, 6
Psalm, Psalm 33: 1

Collect: Deus, qui in Filii tui humilitate jacentem mundum erexisti; laetitiam concede: ut quos perpetuae mortis eripuisti casibus, gaudiis sempiternis perfrui. **Per.**
Gelasian Sacramentary.

Gradual: Luke 24: 35; John 10: 14

JUBILATE, THE THIRD SUNDAY AFTER EASTER

Introit: Make a joyful noise unto God, all ye lands: sing forth the honor of His Name; make His praise glorious.
Psalm: Say unto God, how terrible art Thou in Thy works: through the greatness of Thy power shall Thine enemies submit themselves unto Thee.
The *Gloria.*

Collect: Almighty God, Who showest to them that be in error the light of Thy truth, to the intent that they may return into the way of righteousness: Grant unto all them that are admitted into the fellowship of Christ's Religion that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through Jesus Christ . . .

Epistle: I Peter 2: 11-20 *Gospel:* John 16: 16-23

The Sunday is named from the *Introit,* Jubliate, "Make a joyful noise." A striking contrast exists between the *Season,* which is one of pure joy, and the *Sunday* named *Jubilate, Rejoice,* on the one hand, and the Day's *Gospel,* which is full of sorrow and news of an impending separation. It is to be noted that this sorrow, which is so pointedly connected with the disciples and its cause so vividly stated, is again, by way of contrast, the origin of an altogether different kind of joy, that of the world (apparently victorious in doing away with Jesus—note "Thine enemies," *Introit*). But again with the disciples living through this experience, comes a joy to them, not of, or from, or like, the world's, but uniquely their own; not merely the joy of the reunited; something more, a joy that becomes their own to such a degree that none can ever deprive them of it, least of all the world! This process of acquiring, or, rather, finally possessing, the

never-failing Joy is one that is a true post-Easter story to every believing heart.

But the Church uses this *Gospel* today to introduce the "historical moment." The restoration of the Risen Jesus to His little band is but for a short time, "a little while"—we are looking toward Ascension Day, separation again!—but how did that little company return from the Ascension Mount? weeping, lamenting? (See Luke 24: 52.) Beginning to learn "the joy set before them"!

The *Epistle* and *Collect* again recall the Easter baptisms and confirmations—those "that are admitted into the fellowship of Christ's religion." For these and all other Christians the *Epistle* is a directory of practical living. The believer is in the world, not of it; he is likewise to be conscious of "the little while" of his earthly walk; he is a "stranger and pilgrim" journeying to the homeland—there is his supreme allegiance; there his citizenship, his loyalty; there the inspiration for his patriotism. But this notwithstanding, only makes him the more observant of duty in "the present age." He may be out of harmony with the world, derided, falsely accused by the worldling; but his "conversation will be honest among the Gentiles"; he "will submit himself to every ordinance of man"—but these for the Lord's sake. He owes obligations to government, authority, etc.; in fact his whole deportment to that which is without is to be an "eschewing of those things that are contrary to this profession and a following of all such things as are agreeable to the same." Note the last verse of the *Epistle.* Particularly pointed in these days are verses 15, 16 of the *Epistle.*

The *Collect* is of more than passing interest. It first of all admirably describes the life of the believer: His *past,* "in error"; the *Guidance* which

led to his *conversion,* "the light of Thy truth" . . . "return into the way of righteousness"; his *reception* into the Church, "admitted into the fellowship of Christ's religion"; his *life* in God's service: fleeing sin, "eschew those things that are contrary to their profession"; childlike obedience, "follow all such things as are agreeable to the same." The *Collect* comes to us from the Sacramentary (Service Book) of Leo the Great, died 450. Think of its age! Think of the countless throngs who have prayed it year after year these *centuries!* Think of the great multitude—"which no man can number"!—*for* whom it has been prayed! What priceless, inspiring treasures these little prayers are! "I believe in the Communion of Saints!"

SOURCES

Introit: Antiphon, Psalm 66: 1, 2
Psalm, Psalm 66: 3

Collect: Deus errantes in via posse redire, veritatis lumen ostendis: da cunctis, qui Christiana professione consentur, et illa respuere, quae huic inimica sunt nomini, et ea quae sunt apte sectari. Per.

Leonine Sacramentary.

Gradual: Psalm 111: 9a; Luke 24: 26

CANTATE, THE FOURTH SUNDAY AFTER EASTER

Introit: O sing unto the Lord a new song: for He hath done marvelous things.

The Lord hath made known His salvation: His righteousness hath He openly showed in the sight of the heathen.

Psalm: His right hand, and His holy arm: hath gotten Him the victory.

The *Gloria.*

Collect: O God, Who makest the minds of the faithful to be of one will: Grant unto Thy people that they may love what Thou commandest, and desire what Thou dost promise; that, among the manifold changes of this world, our hearts may there be fixed where true joys are to be found; through Jesus Christ . . .

Epistle: James 1: 16-21 *Gospel:* John 16: 5-15

The name of the Sunday is derived from the first word of the *Introit:* Cantate! "Sing!" The office of the *Introit* is to announce the fact, or "spirit," of the day: to strike the keynote for the day's celebration. That of this day is peculiarly rich and full. One cannot read or hear it without being put in harmony with the whole Easter message. "He hath done marvelous things!" "The Lord hath made known *His* salvation; His righteousness hath *He* openly shown in the sight of the *heathen.*" "His right hand, and His holy arm: hath gotten Him the victory!" "Marvelous things" indeed, His victory; its declaration; its application; its perpetuation.

The *historic moment* again is emphasized, but reaches farther than merely "after Easter." The sorrow of separation is here, but also its necessity, expediency. Beyond the Ascension, toward which we must immediately look, lies Pentecost: "If I go not away, the Comforter will not come unto you;

but if I depart, I will send him unto you." Here is the Promise of the Coming One, and His threefold work when He is come: The Convicter of the world; the Spirit of Truth, to guide, to show; the Glorifier (note the second verse of the *Introit* in this connection). The note of harmony between the *Gospel* and the *Epistle* is apparent and not forced. The Good and Perfect Gift supreme, promised, is from above, as is the outflow of all spiritual gifts; and these the result of the mediation of the ascended Christ. The "born again" that we have heard before seems to ring in our ears as we read, "Of his own will begat he us with the word of truth" (another of the Perfect Gifts from above). Then the conditions of reception and acceptance, "Wherefore let every man," . . . purity, obedience, meekness . . . "receive . . . the engrafted word, which is able to save your souls." The end of the acceptance and obedience, salvation. The *Collect* makes the reason or ground of the petition the working of the Comforter in the minds of the faithful, and emphasizes the unity of the believers in *loving* the commands, *desiring* the promises, and *fixing* the hearts on the true joys in Christ. "If ye be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God" (Col. 3:1-3).

It is of more than passing interest to note that the *Epistles* thus far, which are exhortations to "bring forth the fruits of the Resurrection in our life and conversation," to seek the Risen Life—in fact, throughout the entire post-Easter season—are from the writings of Peter, James and John: to two of whom some special, personal "Easter" manifestation was accorded, and the other, the one who stooped down, looked, and came away believing!

SOURCES

Introit: *Antiphon,* Psalm 98: 1a, 2
Psalm, Psalm 98: 1b

Collect: Deus, qui fidelium mentes unius efficis voluntatis; da populis tuis, id amare, quod praecipis, id desiderare, quod promittis: ut inter mundanas varietates ibi nostra fixa sint corda ubi vera sunt gaudia. Per.
Gelasian Sacramentary.

Gradual: Psalm 118: 16; Romans 6: 9

ROGATE, THE FIFTH SUNDAY AFTER EASTER

Introit: With the voice of singing declare ye, and tell this: utter it even to the end of the earth. Hallelujah.
The Lord hath redeemed His servant Jacob: Hallelujah. Hallelujah.
Psalm: Make a joyful noise unto God, all ye lands: sing forth the honor of His Name; make His praise glorious.
The *Gloria.*

Collect: O God, from Whom all good things do come: Grant to us Thy humble servants, that by Thy holy inspiration we may think those things that be right and by Thy merciful guiding may perform the same; through Jesus Christ . . .

Epistle: James 1: 22-27 *Gospel:* John 16: 23-30

Now comes the *Song of Victory;* sung *to* the Church of the First-born—the Redeemed; sung *by* them in honor of their Redeemer: "With the voice of singing declare ye . . . The Lord hath redeemed His servant Jacob. Hallelujah." The Sunday also feels the nearness of the Ascension. It is reaching out toward it. The "sorrow" at separation is giving place to a new joy, a joy that drowns out all thought of sorrow in the wonder of its power. Note how the great Fact of the *Completion* grips the Church, "Utter it even to the end of the earth." The *historic moment* is vividly touched on in the *Gospel,* verse 28, "I came forth from the Father, and am come into the world: again, I leave the world and go to the Father." How that single verse epitomizes that Life, Advent to Ascension!

But the *Gospel* containing our Lord's instruction and assurance concerning "asking"—prayer—has given to the Sunday another name, Rogate, "Pray," in English, "Rogation Sunday." The three days

following have been, since early times, known as the Rogation Days. Upon them the faithful would meet in the churches, and, after psalms and prayers, proceed in solemn procession out into the fields, chanting their *Litanies*. Arriving there, prayers would be offered for the growth of the fruits of the earth, the husbandman, the tiller of the ground, etc. The probable origin of this custom, and it is worthy of perpetuation, was due to the desire to ask God's blessing upon the rising plants at the time of the spring awakening. The association of this with this Sunday, which usually falls in the springtime, whose *Gospel* is our Lord's instruction to ask in His name, is most natural. The procession to the fields is usually traced back to Mamertus, Bishop of Vienna in 452, who, because of pestilence and famine, made this Sunday and the following days the occasion for solemn petitions in the country round about.

The *Epistle* continues the practical instructions to the lately confirmed (and all others as well), with an exhortation to active service: the emphasis is on "*doers* of the word." This is also reflected in the *Collect* which not only asks that by His "holy inspiration (remember the promise of the Comforter to guide—instruct, enlighten, etc.) we may think those things that be right," but actualizes the teaching of the *Gospel* in asking directly that by His "merciful guiding we may perform the same." The difference between a mere hearer and one who hears and does is defined as is also his activity, called "pure religion." Three indications of what this truly is: bridling the tongue: visiting fatherless and widows (self-denying, thoughtful, resourceful charity—"love one another"), keeping one's self unspotted from the world.

The *Gospel* is not only our Lord's teaching to His

disciples that last night in the Upper Room concerning prayer, but His attest on their petitioning —the assurance of answer: the great community of prayer in His, their Lord's, Name. This too, the *Collect* grasps in the address to "God from Whom all good things do come."

SOURCES

Introit: Antiphon, Isaiah 48: 20 b, c
Psalm, Psalm 100: 1

Collect: Deus, a quo bona cuncta procedunt; largire supplicibus: ut cogitemus, te inspirante, quae recta sunt: et, te gubernante, eadem faciamus. Per.
Gelasian Sacramentary.

Gradual: Luke 24: 26; John 16: 28

THE ASCENSION OF OUR LORD

Introit: Ye men of Galilee, why stand ye gazing up into heaven? Hallelujah.
This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven: Hallelujah. Hallelujah.
Psalm: O clap your hands, all ye people: shout unto God with the voice of triumph.
The *Gloria.*

Collect: Grant, we beseech Thee, Almighty God, that like as we do believe Thy Only-begotten Son, our Lord Jesus Christ, to have ascended this Day into the heavens; so may we also in heart and mind thither ascend, and with Him continually dwell, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. Amen.

Epistle: Acts 1: 1-11 *Gospel:* Mark 16: 14-20

This Festival is of very early origin. Its first mention is by a writer in the Fourth Century, but in such a manner as to allow one to think it already established and widely observed. It is mentioned in the *Apostolic Constitutions.* Sermons by Sts. Augustine and Chrysostom and other early fathers exist, which were delivered on this Day. It was always considered one of *the* Great Festivals, and one of most holy joy, as it marks the completion of our Lord's redemptive work. The Greek Church calls it the "Taking up." It is also known as "Holy Thursday." Ephraim, one of the greatest of Greek hymn writers, calls the Nativity, Easter and the Ascension "the three Feasts of our Lord's Godhead." In some sections, notably the East, it was customary to celebrate the services in the open, either in the fields, if there was no mountainside, or in the cemeteries.

Thus the Church Year marks the complete and completed earthly life of our Lord.

The Propers for the Day all bear upon the Event celebrated. The *Introit* quoting from the *Epistle* for the Day not only announces the *Ascension* by inference, but immediately adds the ever-present assurance that "He will come again!"

The *Epistle* is the narrative of the historic Fact; it repeats the promise of the Holy Ghost; and imposes upon them the office of witnessing in all the world. Like at His coming the Heavenly Dwellers spake to those looking up, so at His returning they carry the message of promise; and in that hope they lived and witnessed.

The *Gospel* records the Master's parting Commission to go into all the world and preach the Gospel; it also briefly records the Ascension and the Enthronement; but it carries farther in that it tells of the Commission fulfilled and blessed, in the inspiration of the Ascended Lord—absent yet ever present—gone away yet with them always, attested with His acceptance.

The *Collect* brings a new element into our prayers. It is a petition based upon a direct, simple, confession of faith, and much as in the Lord's Prayer our seeking forgiveness is based upon our own forgiving spirit, so the longed for inspiration for our life of service, our communion with our Lord, will reveal, be the measure of our faith in our ascended Lord and His blessed promises.

SOURCES

Introit: Antiphon, Acts 1: 11a, b
Psalm, Psalm 47: 1

Collect: Concede, quaesumus, omnipotens Deus, ut qui hodierna die unigenitum tuum redemptorem nostrum ad coelos ascendisse credimus, ipsi quoque mente in coelestibus habitemus, per eundem.
Gelasian Sacramentary.

O rex gloriae, Domine virtutum, qui triumphator hodie super omnes coelos ascendisti, ne derelinquas nos orphanos; sed mitte promissum Patris in nos spiritum veritatis, allel.

Gregorian, Liber Responsalis. The Collect is a translation of an Antiphon.

Gradual: Psalm 47: 5; Psalm 68: 18

EXAUDI, THE SUNDAY AFTER ASCENSION

Introit: Hear, O Lord, when I cry with my voice: Hallelujah.
When Thou saidst, Seek ye My face: my heart said unto Thee, Thy face, Lord will I seek.
Hide not Thy face from me: Hallelujah. Hallelujah.
Psalm: The Lord is my Light, and my Salvation: whom shall I fear?
The *Gloria.*

Collect: Almighty, Everlasting God, make us to have always a devout will towards Thee, and to serve Thy Majesty with a pure heart; through Jesus Christ . . .

Epistle: I Peter 4: 7-11 *Gospel:* John 15: 26 to 16: 4

The Latin name is derived from the first word of the *Introit—Exaudi, Hear!* The other name describes the *historical moment* which the Church Year emphasizes. It marks a unique period in the life of the disciples of Jesus. Back of them but a few days is the moment of separation, the *Ascension;* ahead of them, the promise still to be realized, is *Pentecost.* The Lord has ascended; the Comforter has not yet descended; they are "comfortless," orphans, alone. Various elements contribute to show that in this situation they are far from sorrowful or fearful. There is no such thing as doubt. It is the time of *waiting* (therefore the day is also called *Dom. Expectationis*) with the longing and expectation founded on the promise of the victorious One, their Lord. "If I go not away, the Comforter will not come unto you. If I go away, I will send him unto you." So the threefold chord: Easter, "victory"; Ascension, "reigning, glory"; Pentecost, "grace." See how thoroughly the *In-*

troit, in speaking to the waiting, expectant Church, combines all these elements in its spirit.

The divine purpose in the coming of the Comforter in so far as they (and others who shall believe through their word) are concerned, is their equipment for *their witnessing* (the *Gospel*). *He* will testify of Jesus and *they also* will be His witnesses; but they uniquely, as no other group of men ever could be, because they had companioned with Him from the beginning. As they are His representatives ("ambassadors"—Paul) not only is the full weight of responsibility, but the full weight of enmity to be realized. But have they not "the *Comforter*"?

The *Epistle* catalogues a group of exhortations covering *the life among themselves,* as they wait, as they serve. It adds another phase to the idea of the Sunday, the *waiting* Church, waiting for her Lord's return; a hope which was constant in the early Church, of the almost immediate return of the victorious Jesus. This life is to be lived in expectation of His coming!—ministering the *Gift received* as good stewards of the manifold grace of God. Every gift received is to be rendered back to the Giver, that God in all things may be glorified. Does not the *Collect* grasp all this, so simply but pointedly—"serve Thy Majesty with a *pure* heart"—remember *Expectation* "the pure in heart shall see God"!

SOURCES

Introit: Antiphon, Psalm 27: 7, 8, 9
Psalm, Psalm 27: 1

Collect: Omnipotens sempiterne Deus, fac nos tibi semper et devotam gerere voluntatem; et maiestati tuae sincero corde servire, per.
Gelasian Sacramentary.

Gradual: Psalm 47: 8; John 14: 18; 16: 22

THE FESTIVAL OF PENTECOST, WHITSUNDAY

Introit: The Spirit of the Lord filleth the world: Hallelujah.
Let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice. Hallelujah. Hallelujah.
Psalm: Let God arise; let His enemies be scattered: let them also that hate Him flee before Him.
The *Gloria.*

Collect: O God, who didst teach the hearts of Thy faithful people, by sending to them on this Day the light of Thy Holy Spirit: Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort; through Jesus Christ . . .

Epistle: Acts 2: 1-13 *Gospel:* John 14: 23-31

This Festival is the last of three great festivals of equal rank, the Nativity and the Resurrection being the others, and closes the fifty-day period following Easter, and is therefore called *Quinquagesima.* This period is wholly festal in character; games and plays were forbidden, as were also fasting and kneeling in prayer. All elements of joy were restored in the Services and emphasized. The name *Pentecost* came into the Christian use from Jewish circles. It was the Greek name used in the Septuagint for the Jewish festival which coincided with the Christian commemoration, and was preferred to the Latin *Quinquagesima* to avoid confusion, as the latter is also the name of one of the pre-Lent Sundays. The name *Pentecost* is used in the early fathers' writings in two senses: In a general sense as being descriptive of the entire period of fifty days, and in a restricted sense as denoting the Day which ends this period. After the Fourth

Century the latter is more and more widely employed to mark this very important Feast.

The Festival, of course, commemorates the Descent of the Promised Comforter, God, the Holy Ghost (compare *Epistle* and *Introit*). It is one of the two earliest Festivals of the Church. Mention of its observance by the early Church Fathers is not only frequent, but so made as to show wide and long-standing use; and some indications seem to point even to apostolic times.

The *original* day fell upon an ancient Jewish festival, *the Feast of Weeks* (Ex. 34:22; Deut. 16:10), also called *Pentecost* in pre-Christian times. This fell exactly seven weeks after the Passover. In the Jewish economy it marked the giving of the Law on Mt. Sinai, therefore the institution of the Jewish Church; but it was observed more as a festival of thanksgiving for the completed harvest, when two loaves made from the wheat of the first gathered sheaves were offered to the Lord. The fathers did not fail to make use of the parallel afforded by the founding of the Jewish Church and the Christian Church on this day.

In some places it was customary to scatter roses from the roofs of the churches to recall the descent of the Holy Ghost, hence called *Pascha rosatum*, the Paschal Day of Roses; in other places the blowing of trumpets during the services served to remind the worshipers of the sound of "the rushing, mighty wind." The liturgical color, *red*, symbolizes the tongues of fire.

Whitsunday, the English name, has a somewhat varied ancestry. Some have tried to force a very improbable derivation from the German *Pfingsten*. The Jews wore *White* garments for their festal celebration. This day was of equal standing with Easter as a time for baptism (3,000, it will be re-

membered, were added to the infant Church by baptism the first Pentecost), the candidates were, of course, dressed in *white* garments. From these antecedents some trace the name *White*-Sunday, adding thereto the glorious heavenly light. The descent of the Sevenfold Spirit is played on in the old English *Wit* (*wisdom*) Sunday.

The *Epistle* records the historical narrative. The *Gospel* tells of the coming—the Father *and* the Son to those who love God, and of the sending of the Comforter; in what His office consists, and how His coming affects the heart of the loving, believing disciple. The *Collect* is doubly rich in its wealth of Christian teaching and holy prayerful desire. It is a prayer for *this* Day; but it looks backward and forward. Back to the promises, the separation, the expectation—"Who didst teach the hearts"—one recalls the direct promise of the Spirit *and* His office:—"of Thy faithful ones"—one recalls the *Epistle*—"They were all with one accord in one place"—even Thomas! "Grant *us*"—the fruit of their witness bearing in all the world—"by the *Same* Spirit"—Who taught them, and all who follow in their train age after age!—"a right judgment in all things"—"If a man love Me, he will keep My words"—*Gospel*—"and evermore to rejoice in His holy comfort." "Peace I leave with you"—"Let not your heart be troubled neither let it be afraid."

SOURCES

Introit: Antiphon, Wisdom 1: 7; Psalm 68: 3
Psalm, Psalm 68: 1

Collect: Deus, qui hodierna die corda fidelium sancti Spiritus illustratione docuisti! da nobis in eodem Spiritu recta sapera, et de eius semper consolatione gaudere, per Dominum.
Gelasian Sacramentary.

Gradual: Psalm 104: 30. Sequence, Veni, sancte Spiritus.

THE MONDAY IN WHITSUN-WEEK

Introit: The same as for Whitsunday.

Collect: O God, Who didst give Thy Holy Spirit to Thine Apostles: Grant unto Thy people the performance of their petitions, so that on us to whom Thou hast given faith, Thou mayest also bestow peace; through Jesus Christ . . .

Epistle: Acts 10: 42-48 *Gospel:* John 3: 16-21

It is not without point or purpose that the *Epistle* is found to be the continuation of the *Epistle* of Easter Monday. This not only joins these two great Festivals, but notes the operation of the preaching of the Gospel of the Risen Christ: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." The "commission" obeyed, the "signs following," etc., are present; the Holy Ghost is granted to the *Gentiles* also; besides there is the allusion to the baptism of the household.

The *Gospel*—one seeks in vain for an adjective to describe it—"John 3: 16!" Though seemingly hidden away on a Monday, when the Christian congregation seldom gathers, and when one might think its teaching would be lost to them, it is one of the most significant and eloquent lectionary appointments in the entire Church Year. The great so-called Festival Cycle of the Church Year built around the three great Festivals, commemorations of the three great revelations of the love of God, is closed; and now, at the termination stands this little but magnificent group of verses. Here it seems to be summarizing all the reasons for the Christian's joy on Christmas, Easter and Pentecost: The love of God the Father, revealed in the

sending of His only-begotten Son; the love of God the Son, Who was sent not into the world to condemn the world, but that the world through Him might be saved; and the working of God the Holy Ghost, through Whom is accomplished the condemnation separating those whose deeds are evil and who hate the Light, and those who do the Truth and come to the Light.

SOURCES

Introit and Gradual: See under Pentecost.

Collect: Deus, qui apostolis tuis sem. dedisti Spiritum, concede plebi tuae petitionis effectum, ut quibus dedisti fidem, largiaris et pacem per D.
Gelasian Sacramentary.

THE FESTIVAL OF THE HOLY TRINITY

Introit: Blessed be the Holy Trinity, and the undivided Unity:

Let us give glory to Him because He hath shown His mercy to us.

Psalm: O Lord, our Lord: how excellent is Thy Name in all the earth.

The *Gloria.*

Or,

Holy, Holy, Holy, is the Lord of Hosts: of Him, and through Him, and to Him, are all things.

Psalm: O Lord, our Lord: how excellent is Thy Name in all the earth.

The *Gloria.*

Collect: Almighty and Everlasting God, Who hast given unto us, Thy servants, grace, by the confession of a true faith, to acknowledge the glory of the Eternal Trinity, and in the power of the Divine Majesty to worship the Unity: We beseech Thee, that Thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities; Who livest and reignest, One God, world without end. Amen.

Epistle: Rom. 11: 33-36 *Gospel:* John 3: 1-15

This Festival, although it comprehends all the teaching in the events commemorated during the past half of the Church Year, and caps them as an all-embracing climax, differs radically from all other Festivals and days in the year. The Church Year is an annual observance of *historic* events. The Festival of the Holy Trinity, on the other hand, is an expression of a great *Doctrine* by the Church, and her adoring worship of God, the Father, Son, and Holy Ghost, centralized in this unique expression on this Day as the *climax of the Year.* The Church long hesitated in introducing this Festival, possibly because she feared that some might think that by instituting such a Festival she might be limiting her honoring of the Most Holy Trinity to

one day!—and since her worship contained constant ascriptions to the Holy Trinity (compare the Glorias, the Doxologies, the Terminations of the Collects, etc.) she felt no particular necessity for such a formal observance. Observance of a *day* in honor of the Holy Trinity passed from one section of the Church to another very slowly through many centuries, and only in 1332 obtained formal authorization.

This Sunday was long considered the *Octave* of Pentecost and provided with *Propers* which harmonized with that use: the present *Gospel, now* appointed for the Festival, was originally that of the *Octave,* and its connection with that is apparent. Other *Propers* were chosen for the Festival from offices which had been in use in various sections of the Church. The *Introit, Collect, Gradual* and *Epistle* are of these. This strange combination of *Propers* for two various appointments seems to be the work of the *Reformers.* "Thus," as one of the old Lutheran *Church Orders* remarks, "the Christian congregation is to be instructed on this day (on the basis of *Epistles* and *Gospels*) about the two great doctrines of Christian teaching, of the Holy Trinity and of Regeneration."

The *Propers* are of great and instructive interest. The connection of the *Gospel* with *Pentecost* is apparent; it cannot be connected with this Festival today, even artificially! The *Introit* strikes the keynote. It is adoration! "Blessed be the Holy Trinity," etc., or "Holy, Holy, Holy"; thus the outpouring of the Church terrestrial as she joins her adoration with that of the hosts celestial (compare the *Preface* in the *Communion Office*). The *Epistle* —"lost in wonder, love and praise!"—remember the *place* this Festival occupies, *all* that has gone before, then—*of* Him are all things! Christmas—

the Cross and Easter—Pentecost and ingathering! or again as the Creed summarizes Creation, Redemption, Sanctification. "To Him be glory forever. Amen."

SOURCES

Introit: *Antiphon,* An ancient Antiphon, compare **Job 12:6**
Psalm, Psalm 8: 1

Antiphon, Isaiah 6: 3; Romans 11: 36
Psalm, Psalm 8: 1

Collect: Omnipotens sempiterne Deus, qui dedisti famulis tuis in confessione verae Fidei, aeternae Trinitatis gloriam agnoscere, et in potentia maiestatis adorare Unitatem: quaesumus, et ejusdem Fidei firmitate ab omnibus muniamur adversi per.

Found in various editions of the *Gregorian Sacramentary* but evidently a late insertion in these as the Feast was ordered universally observed only in the time of John XXII, died 1334.

Gradual: Daniel 29: 32-34, "The Song of the Three Children."

THE FIRST SUNDAY AFTER TRINITY

Introit: O Lord, I have trusted in Thy mercy: my heart shall rejoice in Thy salvation.
I will sing unto the Lord: because He hath dealt bountifully with me.
Psalm: How long wilt Thou forget me, O Lord: How long wilt Thou hide Thy face from me?
The *Gloria.*

Collect: O God, the Strength of all them that put their trust in Thee: Mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without Thee, grant us the help of Thy grace, that in keeping Thy commandments we may please Thee, both in will and deed; through Jesus Christ . . .

Epistle: I John 4: 16-21 *Gospel:* Luke 16: 19-31

The latter half of the Church Year, which we are now entering, has sometimes been called the *Festival-less* half of the Year, in contrast with the first half, which contains all the Great Festivals; but this Season is not without its important Festivals, as a glance at the *Calendar* will show.

It has also been called the *half-year of the Church,* in contrast with the former, the *half year of the Lord.* This method of dividing the Year, of course, pre-supposes a study of it *as a whole,* and as we have it at present, without any consideration of a gradual historical development. There can be only one advantage in such a study, and that is a *schematic* development of the Year as far as the teaching of Sunday after Sunday may present itself to the individual; the result many times being forced and artificial. Without question, there is *definite teaching* in every Sunday, but it is best arrived at when viewed from the standpoint of historical growth.

The Trinity Season (originally known as *the Sundays after Pentecost* until the introduction of the *Festival of the Holy Trinity* and then receiving the name we use only in the northern sections of the Church) seems originally to have been divided into cycles: From *Pentecost* to *St. Peter and Paul's Day,* June 29th; then to *St. Laurentius' Day,* August 10th; then to *St. Michael's Day,* September 29th; then to *Advent.* The result of this division is still evident in the Season as we have it, as in a *normal* Church Year, the Sunday nearest the *Peter-Paul Day* has the *Gospel* of the Miraculous Draught of Fishes, Peter's Call.

The *Trinity Season* is somewhat of a contrast to the preceding portion, but that only because of the nature of its *objective.* The last of the Three Great Festivals, immediately preceding, it will be remembered was *Pentecost,* the Founding of the Church. Now with the Church established, much as we begin our Lord's Day worship, we enter the period of doctrinal foundation and instruction, "In the name of the Father, Son, and Holy Ghost," Whom we confess and adore, and "of Whom, and through Whom, and unto Whom are all things." The period before us is that of faith revealed in all its fundamentals; a living, working, loving faith; a period pre-eminently practical in application.

The *Introit* breathes this tone as it recalls the *past,* "I will sing unto the Lord, because He hath dealt bountifully with me," and consecrates the *present* and the *future,* "My heart shall rejoice in Thy salvation." Think only of one verse here, "Behold, *now* is the accepted time; behold, now is the day of salvation."

What a wonderful declaration in this light, then, is the first phrase of the *Epistle,* "God is love, and he that dwelleth in love, dwelleth in God, and God

in him!" The basis of the life of faith which spreads before the Church is herein declared to rest upon the keeping and doing of the Great Commandment and the other like unto it, which seem to be in St. John's mind; but as God's gift (salvation) is the giving of Love Divine to us, the response is love upon which the emphasis is most naturally placed by St. John, for the doing of the Commandments is not out of fear or compulsion, but out of love. "We love Him, because He first loved us." Does this not show itself in the practical application of the keeping of the Commandments revealed in the *Gospel?* The great motive, "Thy neighbor as thyself." "And this Commandment have we from Him, That he who loveth God love his brother also"—*Epistle;* love, fear, are all there: the whole broad field of the life of obedience and faith and love. "If they hear not Moses and the prophets," the rule of life, Divine, revealed, and one must note *complete,* as well the time of opportunity, "while it is today."

One must also appreciate how the *Collect* merges with these Lections and their teaching. Notice carefully the *address,* "O God our *Strength,*" contrast it with the confession, "our weakness—the weakness of our *mortal* nature"; and observe how this brings before us the *Gospel* as illustration in both respects: the weakness of mortal nature, the rich man; God the Strength of them that trust, the poor man. Their external conditions are not accidental, but of their very nature make the point of the application so much the more vivid: the one poverty-stricken, though rich; the other rich beyond compare, though so deplorably poor!—because! Then, too, the Collect strictly shows that it is of God's grace that this life is lived in a manner well-pleasing unto Him, "both in *will* and deed." The one may be there without the other, "to will is present"—but to do!

"They" knew Moses and the prophets, the Commandments, but do them? Dives? *"If* a man say, *I love God,* and *hateth* his brother ('And *who* is *my* brother?') he is a liar: for he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen?"

Thus this first Sunday teaches the fundamental that God is Love, and that he who claims to love God will unmistakably prove it in loving his brethren; only in such an one the love of God dwelleth. As a parabolic example of this, the *Gospel;* but there is another note here. This is the *Gospel* of the *To-day* —the *Day of Grace*—promises; now to build upon the laid foundation. *Now*—as we enter this half of the Church Year, the Kingdom and the Christian in it, will from this day be before us. The Kingdom established—one cannot help but hear the *Gospel.* This is complete—all needed is here—all for life, for death, for eternity. Love God. Keep His Commandments. The Kingdom of Love—and this can be lived!

SOURCES

Introit: Antiphon, Psalm 13: 5, 6
Psalm, Psalm 13: 1

Collect: Deus, in te sperantium fortitudo, adesto propitius invocationibus nostris; et quia sine te nihil potest mortalis infirmitas; praesta auxilium gratiae tuae: ut in exequendis mandatis tuis et voluntate tibi et actione placeamus, per. *Gelasian Sacramentary.*

Gradual: Psalm 41: 4; Psalm 41: 1; Psalm 7: 1

THE SECOND SUNDAY AFTER TRINITY

Introit: The Lord was my Stay: He brought me forth also into a large place.
He delivered me: because He delighted in me.
Psalm: I will love Thee, O Lord, my Strength: the Lord is my Rock, and my Fortress.
The *Gloria.*

Collect: O Lord, Who never ailest to help and govern those whom Thou dost bring up in Thy steadfast fear and love: Make us to have a perpetual fear and love of Thy holy Name; through Jesus Christ . . .

Epistle: I John 3: 13-18 *Gospel:* Luke 14: 16-24

After a reading of the Lections, one seems to feel that there is much similarity in the "teaching" of this and last Sunday, in that *love* again—especially in the *Epistle*—seems to be emphasized; but this is only at first glance. There it was one phase of this wonderful gift; here it is another. Today the *Love of God* is revealed in all its gracious giving, and it is this that strikes the keynote of the day: *The Kingdom of Grace declared.* The *Gospel* is the guide to this teaching, wide-reaching in its full description, summarized so completely in the Master's Parable of the *Great Supper,* wherein the emphasis is naturally to be laid upon the Supper prepared, and the Invitation to "Come, for all things are now ready," as well the elements of rejection and acceptance, and the urgent command to furnish it with guests. Parabolically, here is the whole Gospel with its invitation to you, to me, to accept all that has been done for us.

Think of this from the standpoint of the Church Year, realizing we are but a short step from the newly-founded Church. Here is *her* message, her

invitation, the Kingdom of Grace declared to all the world. But, after all, it is individualized. And the *Introit* certainly "tones" with all this most markedly: "The Lord brought me forth into a large place. He delivered me: because He delighted in me." One instantly thinks of "By grace are ye saved . . . It is the gift of God."

But though this Gift is prepared, is free, is offered, is to be freely enjoyed, the grave sense of responsibility to accept, to respond, is also here. Without any forcing, definite lines of teaching lead from the *Epistle* which harmonizes with the general thought of the Day. The *excuses* of the *Gospel* are of the worldly, selfish heart—one may truthfully add irreverent—but that is the result of worldliness. Can it not be said that there must have been some "friendliness" there, if only sham, or there would have been no invitation—something upon which, from which, to start? Now the *Epistle warns* the *believer* of the hatred of the world which one may be sure will not show itself as hate, but in just those ways which undermine faith and devotion and reverence and love; and it *exhorts* to a vital love, "in deed and in truth," marking the "love" "in word or in tongue" as sham and hypocrisy. The genuine love, a *sacrificial* love the *Epistle teaches,* is exemplified in a most practical way, in *love of the brethren* (last Sunday the love of God was emphasized) after the great example of God Whose gifts are offered us through His great sacrifice. One cannot accept and come to the Supper save as a lover of God and the brethren. With last Sunday teaching the fundamentally practical, *livable* Christianity, this Sunday adds that it must be one hundred per cent. genuine. The *Introit,* "I will love Thee, O Lord, my strength!"

The *Collect* contributes, among the many things

it summarizes so beautifully, first this encouragement, that God never fails (think of the "excuses") to help and govern those whom He is drawing, "bringing up," that is, nurturing; one thinks of the young Church, and one must think of the *growing Christian* who day by day must grow in grace and in the knowledge of His Lord. Then it places on our lips (in our hearts?) the petition for a *perpetual* fear (not that fear is meant which neutralizes love, or "hath torment," but *reverence,* the spirit of adoration) and love of His holy name—"I have called *thee* by My name; thou art Mine!"

SOURCES

Introit: Antiphon, Psalm 18: 18b, 19
Psalm, Psalm 18:1, 2a

Collect: Sancti nominis tui, Domine, timorem et amorem fac nos habere perpetuum; quia nunquam tua gubernatione destitutes, quos in soliditate tuae dilectionis institutes, per.

Gelasian Sacramentary.

Gradual: Psalm 120: 1; Psalm 120: 2; Psalm 7: 17

THE THIRD SUNDAY AFTER TRINITY

Introit: Turn Thee unto me, and have mercy upon me: for I am desolate and afflicted.
Look upon mine affliction and my pain: and forgive all my sins.
Psalm: Unto Thee, O Lord, do I lift up my soul: O my God, I trust in Thee let me not be ashamed.
The *Gloria.*

Collect: O God, the Protector of all that trust in Thee, without Whom nothing is strong, nothing is holy: Increase and multiply upon us Thy mercy; that Thou being our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things eternal; through Jesus Christ . . .

Epistle: I Peter 5: 6-11 *Gospel:* Luke 15: 1-10

Between the *Introit* and the *Gospel* there is a very rich harmony. The cry of the *Introit* is that of the desolation and affliction of sin, of the world-torn soul hungering for God. To this the *Gospel* answers in the Voice which spake the Parables of the *Lost Sheep* and the *Lost Coin* to that thronging group of publicans and sinners, a message of comfort, welcome, joy. Last Sunday brought the invitation "Come"; today goes even farther in the revealing love of Him Who has prepared the "good things." "The Son of Man is come to seek and save that which was lost." Here is *the Kingdom of Grace applied* and its *distinctive principle,* the seeking of the lost and the joy over the restored. The trilogy of Parables emphasizes this markedly (for to the *Gospel* should be added in our thought the Parable of the *Lost Son*), and as the ratio lessens from one out of a hundred to one of ten, then one of two, the sense of loss rises; the infinite value of the soul to God is revealed and the lengths to which

He in His love will go to find it, to restore it. So the *Church* must follow the divine example. Her invitation must be joined with the one response she can make to the cry of the desolate, after the example of her Head, she will "seek diligently till she find it," and she will have joy in having found!

The *Epistle* leads us to the rest of the Flock. Perhaps there was some thought when the *Epistle* was first chosen that it would be wise in this connection to warn the "Ninety and Nine" of the dangers which are constantly threatening them, and just where they are—so that no false sense of security engender carelessness. "Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour," is an exceedingly pertinent warning to the ninety-nine *sheep* left in the *wilderness*—"that are in the world," says the *Epistle;* and the afflictions, carelessness (really trust*less*ness)—one cannot but think of how self-reliant, self-sufficient some feel themselves to be!—are just the forms of danger that may result in *their* becoming the lost. But to warning is joined exhortation: "Humble yourselves"—remember "God resisteth the proud but giveth grace to the humble"; "be sober, be vigilant"; "resist steadfast in the faith"—remember "I can do all things through Christ Who strengtheneth me." Then follows comfort for the steadfast in the Apostle's prayer, reaching even to the now, to the "God of Grace"—"My grace is sufficient for thee." And the *Collect* addresses Him as the *Protector* of all that trust in Him (compare the last verse of *Introit*) without whom nothing is strong, nothing is holy, and asks humbly for that shepherding care, guardianship and direction through the perils of the present that we *finally* (even at the end—makes one think of those men at the end of the day, who had borne its bur-

den and heat and yet . . .) lose not the things eternal.

Have you noticed the addresses of the Collects of this and the two preceding Lord's Days?

O God—the Strength of them that put their trust in Thee" . . . "God is love—He that dwelleth in love dwelleth in God, and God in him." The beggar named Lazarus! . . . "O Lord, I have trusted in Thy mercy!"

O God—Who never failest to help and govern those whom Thou dost bring up in Thy steadfast fear and love" . . . "The Lord was my stay. He brought me forth also into a large place" . . . "Hereby perceive we the love of God, because He laid down His life for us."

O God—the Protector of all that trust in Thee, without whom nothing is strong, nothing is holy" . . . "The God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you."

SOURCES

Introit: Antiphon, Psalm 25: 16, 18
Psalm, Psalm 25: 1, 2a

Collect: Protector in te sperantium Deus, sine quo nihil est validum, nihil sanctum, multiplica super nos misericordiam tuam, ut te rectare, te duce sic transeamus per bona temporalia, ut non amittamus aeterna, per Dnm.
Gelasian Sacramentary.

Gradual: Psalm 55: 22; Psalm 55: 16, 18a; Psalm 18:1, 2a

THE FOURTH SUNDAY AFTER TRINITY

Introit: The Lord is my Light and my Salvation; whom shall I fear: The Lord is the Strength of my life; of whom shall I be afraid?

When the wicked, even mine enemies and my foes, came upon me: they stumbled and fell.

Psalm: Though an host should encamp against me: my heart shall not fear.

The *Gloria.*

Collect: Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ . . .

Epistle: Romans 8: 18-23 *Gospel:* Luke 6: 36-42

The Church filled with the blessed comfort which *last* Sunday's message of God's loving protection assured to all who trust in Him, lifts her voice in courageous faith in today's *Introit:* "The Lord is my Light and my Salvation, whom shall I fear? The Lord is the Strength of my life, of whom shall I be afraid? Though an host should encamp against me, my heart shall not fear." Full well is this absolute trust and courageous faith needed, for there is an host camped round about! The misery both in man and in the world, "the sufferings of this present time," the "vanity" under which creation is groaning and travailing, and the adversities of even those "who have the first fruits of the Spirit," all these the *Epistle* shows; enough to overwhelm a stout heart; such things as shipwreck many an one's faith. But the Apostle Paul does not write in any uncertain way (what of his own experience with the world?); it is not that he thinks or hopes,

but firmly, deliberately *I reckon* these things "are not worthy to be compared with the glory which shall be revealed in us." He admits the existence of these things, that they *are* suffering and misery; but he teaches their *transcience,* their *purpose,* their *end,* to those who trust; and faith can sing courageously in the midst of this present time "The LORD is my Light and my Salvation—the Lord is the Strength of my Life, of whom shall I be afraid?" This was—and is—a mighty message to the Church that was to pass through persecution and trial, that was to be the *martyr,* witness-bearing, Church!

This leads to one phase of the teaching of the Day, *the individual in the Kingdom of Grace;* and the *Gospel* adds some of the *distinctive marks* of the individual in this state of Grace. We may be "waiting for the adoption, the redemption of our body": the future, in God's time, may promise us "the glorious liberty of the children of God"; but there is much for us to do if we are not to lose the things eternal, if we are to find that Peace in which we may serve Him in godly quietness (*Collect*). "As your Father," "be merciful, judge not, condemn not, forgive;" lacking these or failing in these, are we not adding misery of *our* making to others and ourselves? The blind leader, the mote so easily seen in the brother's eye—more misery? God, Who in His mercy has prepared such good things for us, is to be our *pattern;* and His loving mercy to us the *motive* and *measure* of ours in our relationship with others.

The *Collect* whose harmony with the *Epistle* is readily apparent, comes to us from the Sacramentary of Leo the Great, who was bishop of Rome during most troublous times; the city and countryside were under almost constant attack, and rav-

aged by the hordes of barbarians from the North. Knowing the external circumstances during which the *Collect* was written, makes its petition all the more pointed in its spiritual application.

SOURCES

Introit: Antiphon, Psalm 27: 1, 2
Psalm: Psalm 27: 3a

Collect: Da nobis, Domine Deus noster, ut et mundi cursus pacifice nobis tuo ordine dirigatur, et ecclesia tua tranquilla devotione laetetur, per.
Leonine Sacramentary.

Gradual: Psalm 79: 9c, 10; Psalm 79: 9; Psalm 21: 1

THE FIFTH SUNDAY AFTER TRINITY

Introit: Hear, O Lord, when I cry with my voice: Thou hast been my help.
Leave me not, neither forsake me: O God of my Salvation.
Psalm: The Lord is my Light and my Salvation: whom shall I fear?
The *Gloria.*

Collect: O God, Who hast prepared for them that love Thee such good things as pass man's understanding: Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ . . .

Epistle: I Peter 3: 8-15 *Gospel:* Luke 5: 1-11

With this Sunday we reach a very interesting place in the Church Year. In a *normal* Church Year this Sunday with its *Gospel* of the *Miraculous Draught of Fishes and the Call of St. Peter* precedes the Day of St. Peter and St. Paul, June 29th. When it is remembered that *Easter* and *Pentecost* are variable dates it will be seen that this Sunday may succeed, by even a week or more, the *invariable* date of the Peter-Paul Day, something it was never intended to do, as this Sunday's *Lections* in the early Church's use were invariably appointed for the Sunday immediately preceding the Apostles' Day, no matter whether the intervening period would contain the full number of Sundays or not. This appointment was made to prepare for the celebration of this Apostle's Day, which was looked upon as a very high feast, and very popular with the people. Accordingly, if *Pentecost* fell on a late date the necessary number of Sunday appointments would be omitted in order to bring this *Gospel* on the Sunday before. Now the Sundays are omitted

or added at the *end* of the Trinity Season, as reference to the *Rubrics* will show.

This Sunday, then, with its illustrative *Propers,* closes the first of the smaller cycles within the Trinity Season. It may be called the cycle of the *Invitation,* or the *Call, to the Kingdom of Grace.* Each of the Sundays in it has developed some teaching relating to this, and even this last Sunday, with its chronological and deliberately planned relation with a *Lesser* Festival, does not break the cycle.

The *Introit* appears deliberately to turn St. Peter's cry about. In the *Gospel* he cries, "Depart from me, for I am a sinful man, O Lord"—but the cry we hear is "Hear, O Lord, when I cry!"—"Leave me not, neither forsake me, O God of my salvation." The *Introit* is voicing the conscious need of the believing child of God. Even though he knows he falls into sin daily, he cries to Him Who forgives the truly penitent, Who "has prepared for *those that love Him such good things* as pass man's understanding," Who cannot forsake His own.

The *Gospel,* of course, is the *Call of St. Peter* to follow the Master, to become a fisher of men. Not only his response to the Call, but that of his companions, forsaking all to follow, illustrates one of the great objectives of the Kingdom of Grace: to raise up men, who, seeing "the good things prepared," are moved to give up all gladly—"Love Him above all things," as the *Collect* says—and give themselves to His service, the *Ministry of Grace,* the witnessing for Him. The *Epistle* adds to this a unique blessing.

Does not the *Epistle,*—so rich in exhortation to practical Christian living: service, attitude towards others,—and coming as it does from the pen of St. Peter so many years after his entrance into this

service of the Master,—reveal the mind and heart of one who has responded; who has made the sacrifice of self, and is now showing others the privilege of this holy fellowship? What eloquent words, not the eloquence *of words* but of *life*! Like St. Paul, he had counted all the world loss, that he might gain Christ; all the world could force upon him could not make him waver *now*. He had learned! "For the eyes of the Lord are over the righteous, and His ears are open unto their prayers." "Who is he that will harm you if ye be followers of that which is good?" "If ye suffer for righteousness' sake, happy are ye."

SOURCES

Introit: Antiphon, Psalm 27: 7a, 8b, 8c
Psalm, Psalm 27: 1

Collect: Deus, qui diligentibus te bona invisibilia praeparasti; infunde cordibus nostris tui amoris affectum ut te in omnibus et super omnia diligentes, promissiones tuas, quae omne desiderium superant, consequamur, per.
Gelasian Sacramentary.

Gradual: Psalm 84: 8, 9; Psalm 31: 1, 2

THE SIXTH SUNDAY AFTER TRINITY

Introit: The Lord is the strength of His people: He is the saving strength of His anointed.
Save Thy people, and bless Thine inheritance: feed them also, and lift them up forever.
Psalm: Unto Thee will I cry, O Lord, my Rock; be not silent unto me: lest if Thou be silent to me, I become like them that go down into the pit.
The *Gloria.*

Collect: Lord of all power and might, Who art the Author and Giver of all good things: Grant in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ . . .

Epistle: Rom. 6: 3-11 *Gospel:* Matt. 5: 20-26

Although the Trinity Season is not marked by great outstanding festivals about which definite seasons (groups of Sundays with their related teaching) are arranged, as in the first half of the Church Year, it nevertheless appears as well ordered and purposeful in its development. The lessons emphasized by this period are doctrinal and practical, and are arranged in group cycles, each one seeming to have some general definite topic, the different phases of which the Sundays of the group point out.

The second of these smaller Trinity Cycles begins with this Sunday. It will end with *St. Laurentius' Day,* August 10th.

As the first, broadly speaking, dealt with the *Kingdom of Grace* and the *Call* to enter therein, so this group of Sundays is rich with practical indications of the *Right Manner of Life in the Kingdom of Grace.* We read that "The Kingdom of God is righteousness, joy and peace . . . " "into which none

but the righteous can enter." So this cycle is to teach about the *new* life of *righteousness.*

Both *Epistle* and *Gospel* lead to this. The *Epistle* in two places speaks of the "walk in newness of life" and that we are to "reckon ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Its subject is the Sacrament of Baptism, called sometimes the Sacrament of Initiation, Entrance into the Kingdom. It describes the nature of Baptism and the duties which it imposes. It does more than point to, it reveals the new life, the life of righteousness, and that a life of the completest fellowship with the Crucified and Risen Christ. Now in direct line with this, but entirely from the practical side, comes the *Gospel* with its harmonizing teaching. In contrast with the righteousness of the Scribes and Pharisees, models of the righteousness of the Law, is revealed the righteousness of the new life—"alive unto God!" The goal for which those called to the Kingdom are to strive to attain, if they would be well pleasing unto Him—"enter into the Kingdom,"—is a righteousness which *exceeds* that of the letter of the Law. It is that "true religion" for which the *Collect* prays, which springs from the "engrafted love of God's Name." The new life of this Kingdom has a new motive. The old was fear-driven obedience, the new is grace-inspired Love: love of God and love which raises every idea of duty we owe our fellow-men.

SOURCES

Introit: Antiphon, Psalm 28: 8, 9
Psalm, Psalm 28: 1

Collect: Deus virtutem, cujus est totum, quod est optimum; insere pectoribus nostris amorem tui nominis: et praesta ut et nobis religionis augmentum: quae sunt bona nutrias; ac vigilantia studium, quaesumus, nutrita custodias, per.

Gelasian Sacramentary.

Gradual: Psalm 90: 13; Psalm 90: 1; Psalm 47: 1

THE SEVENTH SUNDAY AFTER TRINITY

Introit: O clap your hands: all ye people.
Shout unto God: with the voice of triumph.
Psalm: He shall subdue the people under us: and the nations under our feet.
The *Gloria.*

Collect: O God, Whose never-failing Providence ordereth all things both in heaven and earth: We humbly beseech Thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ . . .

Epistle: Rom. 6: 19-23 *Gospel:* Mark 8: 1-9

The fact that this Sunday with its *Gospel* of the *Miraculous Feeding of the Four Thousand,* by happy coincidence, comes at the time of the grain harvest, has been a temptation to some to consider this appointment designed to teach the providential, bounteous care of our Heavenly Father; and one could also point to the opening phrase of the *Collect* in substantiation. But while this application of the *Gospel* might be made without any forcing or false interpretation, it is not in its *primary* teaching, nor the teaching drawn from it as far as its place in the Church Year is concerned. Besides, one must remember that the *Lectionary* comes to us through many centuries, originally from the ancient Church of Rome where this time of the year is not the time of harvest.

The first lead to the Sunday's teaching is in the *Epistle.* It is to be remembered that it is the new life of righteousness that is being held before the believer as the goal of his endeavor, that this is being progressively developed Sunday after Sun-

day. The *Epistle* contains not only the exhortation to "yield our members servants to righteousness unto holiness," but also begins to talk straightforwardly of "fruit" and "wages"; production and return! And the contrast that is drawn is sharp, simple and definite. While the servant of sin *earns* the *wages* of death, the bond-servant of God *receives* the *gift* of God, which is eternal life.

To this the *Gospel* adds its message of supreme comfort for the single-minded striver, who is ever feeling the weight of those things which are seeking to weaken his purpose, handicap and defeat his effort, and vitiate his service. Comfort and assurance! "I have compassion on the multitude." Here is the Blessed One Whose never-failing providence ordereth all things in heaven and earth, Who is able to put away from us all hurtful things and give us those things which be profitable for us (*Collect*). Here are the compensations of faithful, persevering service: the sympathy of Jesus, His considerateness, His bounty. "Seek ye first the Kingdom of God and His righteousness, *and all these things shall be added unto you.*" Is it any wonder that the song of the Church this day is one of triumphant rejoicing? "O clap your hands, all ye people! Shout unto God with the voice of triumph!" (*Introit*).

SOURCES

Introit: Antiphon, Psalm 47:1
Psalm, Psalm 47: 3

Collect: Deus, cujus providentia in sui dispositione non fallitur; te supplices exoramus: ut noxia cuncta submoveas; et omnia nobis profutura concedas, per.
Gelasian Sacramentary.

Gradual: Psalm 34: 11; Psalm 34: 5; Psalm 59: 1

THE EIGHTH SUNDAY AFTER TRINITY

Introit: We have thought of Thy loving kindness, O God: in the midst of Thy Temple.

According to Thy Name, O God, so is Thy praise unto the ends of the earth: Thy right hand is full of righteousness.

Psalm: Great is the Lord, and greatly to be praised: in the city of our God, in the mountain of His holiness.

The *Gloria.*

Collect: Grant to us, Lord, we beseech Thee, the Spirit to think and to do always such things as are right; that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ . . .

Epistle: Rom. 8: 12-17 *Gospel:* Matt. 7: 15-23

Last Sunday's *Epistle* placed the old life and the new life in contrast: the one as the bondage of sin which leads to shame and finally ends in death, the other as the service of God which blossoms into holiness and is crowned with the gift of eternal life. In this Sunday's *Epistle,* the old life, the service of sin, is shown as the life after the flesh, and the new, the service of God, in a sweeter, closer way, as the life in the Spirit, the Spirit of adoption, the life of the sons of God. Two opposite poles are here; the contrast is most sharply drawn. To this life in the Spirit we have been called, led, outfitted for it, nourished in it, enriched and protected! Our debt is not to the flesh—what good thing has that done for us?—"Ye have received the Spirit of adoption whereby we cry Abba, Father." *We* means children, joint heirs with His Son. It is here the *Introit* finds the inspiration for its song: "We have thought of Thy *loving kindness,* O God"—adoption! "In the midst of Thy temple," the earthly

home of the soul. And since we are named with His Name, His children, so our life of service must be a praise to His Name, far and wide. Therefore we ask in the *Collect* for the Spirit to think and do always such things as be right, that we may be enabled to live according to God's will. The hindrances are many, great and constant; they also are attractive, seductive. The false spirits would lead away; and, while seemingly attractive and harmless, will only *prove themselves* to be hard masters of a slavery that leads to destruction! The believer dare not pause or look back, or permit himself to be drawn away from that end for which he is striving, where such a wonderful promise awaits . . . "if so be that we suffer with Him, that we may be also glorified together." The *Gospel* carries a stern warning here, to guard ourselves against the deceit of the false prophets, as well as the false leadings of our own heart; and in it our Master gives us a sure and universal test by which *all things* are to be tried: "Ye shall know them by their fruits." Sham righteousness—sham religion —sham service—hypocrisy! "As many as are led by the Spirit of God, they are the sons of God!" Such only do the will of the Father in Heaven.

SOURCES

Introit: Antiphon, Psalm 48: 9, 10
Psalm, Psalm 48: 1

Collect: Largire nobis, Domine, quaesumus, spiritum cogitandi, quae bona sunt, promtius et agendi; ut qui sine te esse non possumus, secundum te vivere valeamus, per.
Leonine Sacramentary.

Gradual: Psalm 31: 2; Psalm 31: 1; Psalm 1: 6

THE NINTH SUNDAY AFTER TRINITY

Introit: Behold, God is mine Helper: the Lord is with them that uphold my soul.
He shall reward evil unto mine enemies: cut them off in Thy truth, O Lord.
Psalm: Save me, O God, by Thy Name: and judge me by Thy strength.
The *Gloria.*

Collect: Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants; and, that they may obtain their petitions, make them to ask such things as shall please Thee; through Jesus Christ . . .

Epistle: I Cor. 10: 6-13 *Gospel:* Luke 16:1-9

Luther wrote in connection with the *Epistle:* "This is a very earnest warning, which St. Paul addresses to the Church. He holds before them some very terrifying examples which he especially chose from the actions of God's chosen people, ancient Israel. And this is the reason and meaning of the *Epistle:* The Corinthians began to think themselves perfectly secure, since they had Christ, Baptism and the Holy Sacrament and therefore thought that nothing more could be lacking or needed in them." This is exactly the point of the teaching of the Sunday developed from two sides in *Epistle* and *Gospel.* "Wherefore let him that thinketh he standeth take heed lest he fall." "Now these things were our examples, and they are written for our admonition." Seemingly so sure of all the gifts and blessings, of all the promises and protection, surely one need not worry or care, everything is *bound* to be ours! So oversure becomes carelessness, and then, indifference. Because we are God's

people, He is bound to care for us—yes, but what of the "us"? With watchfulness and determined effort, and genuineness and loyalty relaxed, the "temptation taketh," and its end is destruction, unless the "sure way to escape" be grasped.

The new life of Righteousness is ours; from the servitude of sin we have been called to sonship: God's children, joint-heirs with Christ, the Gift-to-be, Eternal Life. All this of love and grace, so Divinely generous, so lovingly free; but, oh, the warning. It can so easily be lost! "Give an account of *thy* stewardship!"—He had wasted HIS goods!" This wonderful *Gospel,* the Parable of the Unjust Steward, reveals the progressive condition of the one, who, through one self-deluding process after another, loses all sense of responsibility, honesty, honorable duty, loyalty, of return, of accountability, until too late to retain his Lord's trust he uses the keen wisdom for self-protection and self-preservation which he should have used honorably before, to make for himself a refuge in his disgrace when he could have had a home with love and honor.

This application of the "wisdom" of the children of this world is to be turned to a lesson for the children of light. With that will, with that care, that keen thought, far-sighted wisdom, use every opportunity to "redeem the time," to administer the "gift" entrusted; that instead of "He had wasted his goods" it may be "Well done, good and faithful steward. Enter thou into the joy of thy Lord." Take the example of God's people as warnings. See the temptations that were not resisted because they were oversure, and then heedless. On guard! "I say unto you, Watch!" Then God's help, *the faithful One,* will make the way to escape. And the *Collect,* "make us to ask such things as shall please Thee,"

to be given the easy road? No; but for strength to persevere, to stand, to be faithful.

SOURCES

Introit: Antiphon, Psalm 54: 4, 5
Psalm, Psalm 54: 1

Collect: Ad aures misericordiae tuae, Domine, supplicum vota perveniant; et ut possimus impetrare, quae poscimus, fac, nos semper tibi placita postulare, per.
Leonine Sacramentary.

Gradual: Psalm 8:1; Psalm 78: 1

THE TENTH SUNDAY AFTER TRINITY

Introit: As for me, I will call upon God, and He shall hear my voice: He hath delivered my soul in peace from the battle that was against me.

God shall hear and afflict them, even He that abideth of old: Cast thy burden upon the Lord, and He shall sustain thee.

Psalm: Give ear to my prayer, O God: and hide not Thyself from my supplication.

The *Gloria.*

Collect: O God, Who declarest Thine Almighty power chiefly in showing mercy and pity: Mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure; through Jesus Christ . . .

Epistle: I Cor. 12: 1-11 *Gospel:* Luke 19: 41-48

One wonders at times how a popular fancy can attach itself to a certain Sunday and its appointments, especially in the face of so much evidence against it. For example, this Sunday, the *Tenth after Trinity* with its *Gospel* of the Prophecy of Jerusalem's Destruction has popularly been explained as thus arranged because Jerusalem was twice destroyed on a date reckoned to be the *tenth* of August! Now if this Sunday always fell on or near the tenth of August, there might be some little reason for this, but seldom is this the case.

On the other hand, the Sunday ranges one step farther in progressive teaching. With last Sunday holding up the *Unjust Steward* as a warning and "commending" his worldly wisdom that the Christian might learn thereby to be as keenly awake to eternal opportunities, one can quickly and surely find outstanding key-words for today: "Knowest not the time of thy visitation" . . . "The things which

belong unto thy peace" (*Gospel*). Perhaps one will think this mere repetition, since the *Gospel* tells of Jerusalem's failure to know the time of her visitation, shows her failure in her stewardship, as one sees her desecrating the Temple of Jehovah and His worship—they had "wisdom," but the wrong kind; as one sees her fickleness, her rejection of her Lord. But to this is added one more thing. Because of this all *comes her doom!* Relentless, terrible, utterly destroying! To them doom—to us warning.

How pointedly the *Collect* harmonizes: God's covenant with Israel, His own, held forth to them "gracious promises" and made them "partakers of His heavenly treasure," both now and to be! But how constantly He had been called upon to show them His "mercy and pity," and were not these evidences of His "almighty power"? . . . and "last of all . . . His Son!" But Israel had spurned "His grace" and refused "to run the way of His commandments" . . . Knew not the things which belonged unto her peace!

As we think of these things, the greatest example of the misuse and spurning of God's grace, His spiritual gifts, is not the *Epistle's* exhortation strictly in point? . . . that we be not ignorant concerning spiritual gifts? The Corinthian Church seemed to be particularly rich in evidences of these gifts, but there were some things apparently wrong; others which threatened grave consequences. Perhaps there was pride, or rivalry, or envy, or demand for precedence; perhaps they were falling into the grave error of forgetting the source, and privilege, and purpose, of these gifts. At all events they needed to be reminded of terrible dangers and consequences following misuse or abuse. They needed to know the one Source of all; the divine reason in their diversity; and the

purpose, "to profit withal"; and should this not be emphasized, "But the manifestation of the Spirit is *given to every man* to profit withal," individualizing accountability? (Here, too, the *Collect* will prove its helpfulness.) Corinth in danger! Jerusalem doomed!—because she heeded not! "Wherefore I give you to understand that no man *speaking by the Spirit of God* calleth Jesus accursed" . . . Jerusalem: "Crucify Him! Away with Him!" . . . "and that no man can say that Jesus is the Lord, *but by the* Holy Ghost." "To every man is given!"

Today we learn the full consequences of refusing to know the time of our visitation; call it gift, privilege, opportunity, stewardship, what one will . . . it is to acknowledge and receive Jesus as Lord; and to use the gifts of grace to His glory! As one thinks of the dangers of the professing Christian, and how terrible the consequences of deliberately following the known wrong way, one will find the *Introit* full of comfort and instilling courage.

SOURCES

Introit: Antiphon, Psalm 55: 16a, 17b, 18a, 19a, 22a
Psalm, Psalm 55: 1

Collect: Deus, qui omnipotentiam tuam parcendo maxime et miserando manifestas; multiplica super nos gratiam tuam: ut ad tua promissa currentes, caelestium bonorum facias esse consortes. Per.
Gelasian Sacramentary.

Gradual: Psalm 17: 8; Psalm 17: 2; Psalm 59: 1

THE ELEVENTH SUNDAY AFTER TRINITY

Introit: God is in His holy habitation: He is God Who setteth the solitary in families.

The God of Israel is He that giveth strength: and power unto His people.

Psalm: Let God arise, let His enemies be scattered: let them also that hate Him flee before Him.

The *Gloria.*

Collect: Almighty and Everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve: Pour down upon us the abundance of Thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ . . .

Epistle: I Cor. 15: 1-10 *Gospel:* Luke 18: 9-14

The *second* of the smaller Trinity Cycles closes with this Sunday. Its general subject has been *The New Life of Righteousness.* Sunday after Sunday some phase of it, or something bearing directly upon it has been brought to us: *Held out* as the *goal* of every Christian endeavor, "the better righteousness"; *added* to it "the gift of God," assurance of eternal blessing as well as God's compassionate care of us daily; *warned* of the false leaders and teachings which would draw us into other paths of life and service; *exhorted* to that concentration and consecration to be loyal, to be true, to be keenly alive to our stewardship and its eternal possibilities; for faithlessness, fickleness—if we know not the time of our visitation—brings the doom of eternal loss. To this, this present Sunday adds the lesson: no matter how externally good the life of righteousness may appear, it must spring from that deep humility and consciousness of need which

seeks communion with God, pours out its very self to Him, comes to the "Home of the Soul" for that outpouring and in-gathering which carries with it divine acceptance and benediction.

Begin, then, with the *Introit!* "God is in His holy habitation" . . . God, Who is "ready to hear . . . and wont to give" (*Collect*) . . . "Who giveth strength and power unto His people!" "Two men went up into the temple to pray" (*Gospel*). It is here in His *Church,* we seek Him; here we are to bring our worship and our needs. We can learn from the *Gospel* as we hear of the Pharisee and the Publican, not only the kinds of people who "go to Church," but the wrong and the right way of going; the wrong and the right way of worshiping; the wrong and the right kind of heart to carry there; the wrong and the right way to pray! Unhappily, a great deal of the Pharisee finds its way into our hearts, into our churches, into our worship. Pride in what *we* do, boasting of *our* accomplishments, feeling one's self better than others, proneness to judge others in their life and deed, are but a few indications, but unhappily true ones. It seems that a phrase of the *Epistle* was meant just for this situation. This could not be "if ye keep in memory what I" . . . Who? St. Paul?—Yes . . . and the *Pastor* . . . "preached unto you" . . . this eternal Gospel of mercy, "how that Christ died for our sins!" . . . *"unless ye have believed in vain."* Like the Pharisee, "Christianity" can be so superficially fine, laudable in its deeds, exact in performance of obligations, but at the same time "dead." "Man looketh on the outward appearance, but the Lord looketh on the heart." So our Lord draws the contrast most sharply and carefully, and purposefully! "Of all men, the most miserable," that poor Publican, outcast, fearful, hesitant, but humble and

hungrily devout: here is the heart seeking the "mercy-seat." Truest worship of God is such an entrance into His presence, such casting one's self upon His love. "Christ died for our sins." . . . "I declare unto you *the Gospel* which I preached unto you": *that* is what meets such approach: welcome, acceptance, remedy, healing. How vastly different the "boasting" of a heart received! Not "God, I thank Thee that I am not as other men—I do this—I do that—;" but "By the grace of God I am what I am . . . and His grace which was bestowed upon me was not in vain" (*Epistle*).

What a masterful contrast these two Lections bring us. The Pharisee of the *Gospel*, unconverted, consumed with his own importance, so self-satisfied, and the great converted Pharisee who wrote the *Epistle!* "I am the least of the Apostles, who am not meet to be called an Apostle"; ascribing all he is and has been enabled to do to the Grace of God, conscious of, ever humbled by, the remembrance of what he had been! The Spirit of the Publican of the *Gospel!*

The harmony existing between the *Epistle* and *Gospel*, and the *Collect* is especially beautiful and worthy of quiet meditation; it is such a glorious prayer. As you read it, think of both St. Paul and the humble Publican. And may one suggest, that it serves as a wonderful little prayer with which to *begin* one's devotions in one's pew as one bows before God in His house?

SOURCES

Introit: Antiphon, Psalm 68: 5b, 6a, 35b
Psalm, Psalm 68: 1

Collect: Omnipotens sempiterne Deus, qui abundantia pietatis tuae et merita supplicum excedis et vota; effunde super nos misericordiam tuam ut dimittas quae conscientia metuit; et adjicias quod oration non praesumit, per.
Gelasian Sacramentary.

Gradual: Psalm 28:7; Psalm 28: 1, 2a; Psalm 65: 1

THE TWELFTH SUNDAY AFTER TRINITY

Introit: Make haste, O God, to deliver me: make haste to help me, O Lord.
Let them be ashamed and confounded: that seek after my soul.
Psalm: Let them be turned backward, and put to confusion: that desire my hurt.
The *Gloria.*

Collect: Almighty and Merciful God, of Whose only gift it cometh that Thy faithful people do unto Thee true and laudable service: Grant we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises; through Jesus Christ . . .

Epistle: II Cor. 3: 4-11 *Gospel:* Mark 7: 31-37

A phrase of the *Epistle,* "ministers of the new testament," whether regarded as an allusion to the high and holy Office of the Preaching of the Word, or to the more general and practical field of Christian ministrations, is an indication of the reason for the choice of this *Lection* for this day. It is because of this Sunday's nearness to St. Laurentius' Day. The commemoration of this great Deacon of the early Roman Church was very popular; his life and works worthy of remembrance; but we learn from the "Golden Legend" that his outstanding gifts and repute were connected with *preaching.*

But the *Epistle* also continues the development of orderly instruction: every ministration of "the diversities of gifts" bestowed by the Spirit radiates from, and finds its climax in, the ministry of the Word. This, uniquely, is *the* ministry of the New Testament; but added to it is the practical exemplification thereof in loving, brotherly service. It is

wholly of, and through, the Spirit, the Spirit Who giveth life.

In some of the ancient *Lectionaries* this Sunday was called *The First Sunday after Laurentius,* beginning a new minor group of Sundays within the greater season of Trinity. This smaller cycle will extend to the *Feast of St. Michael and All Angels.* In the progress of the greater season we have reached a group of Sundays whose teaching is preeminently practical in character and application. One may generalize and say that the *New Life of Righteousness* will show itself in the *Works of Faith and Love;* what it means to be a Christian.

Now "faith cometh by hearing, and hearing by the Word of God." If we may illustrate this, without being thought fanciful, by pointing to the *Gospel* we will find the key for the beginning of the cycle. The Divine Word, *Ephphatha,* opens the deaf man's ears and loosens the bound tongue so that he speaks plain, his praise, his thanksgiving. He and they publish His fame and what He has done for his soul! That is surely so. The first phase of the life of service of God and our fellowmen is that of a divinely inspired ministry "the ministry of the *New* Testament" . . . "able (rather, *enabled*) ministers of the New Testament." The *Epistle* points out that this is not self-accomplished, nor "sufficient of ourselves to do anything as of ourselves, but our sufficiency is of God, Who also hath made us able ministers of the New Testament, not of the letter but of the Spirit . . . " Not personal but wholly of grace. This process can well be found in the *Gospel,* for the miracle is not only one of healing but predicates spiritual recovery—the *enabling,* to hear and speak *aright.* The friends and people published it and praised God.

How apt the *Collect,* wherein we address God . . .

"Almighty"—Whose power naught can withstand, all must obey . . . "Ephphatha!" . . . "Merciful"—Who so compassionately received and helped that pitifully afflicted one . . . "of *Whose only gift*" . . . "enabled" . . . "it cometh that *Thy* people" . . . hear the *Epistle,* "such trust have *we through Christ* to Godward" . . . "do unto Thee true and laudable service" . . . "ministers." And how apt the *Gradual,* "I will bless the Lord at all times. His praise shall continually be *in my mouth*" . . . "He hath done all things well." "My soul shall make her boast in the Lord: the humble shall hear thereof and be glad." (And we have just heard and learned of "boasting" and "humility" only last Sunday too!)

But the enabling power of the Spirit, "faithfully serve Thee in this life," is to work the ministry of the New Testament, the Covenant of Grace, the "ministration of righteousness." The Old "written and engraven in stones," showed man's needs and pointed to Christ; but the New supplies his needs through and in Him. As one thinks of this glorious ministry of the Word, whereby this love and grace is declared, follow one further indication of service which the Lections indicate. Not only are we to call men to live in a new attitude toward God, but by personal, active effort, *bring* them, "true and laudable service." A minister is naturally one who serves—activity . . . "*They bring* unto Him one that was deaf . . . and *they beseech* Him to lay His hand upon him"—Speak! Teach! Bring—Intercede!—such is "true and laudable service." May we then paraphrase the *Introit,* "Make haste, O God, to deliver" . . . him—and—"me." "Make haste to help" . . . him—and—"me, O Lord."

SOURCES

Introit: Antiphon, Psalm 70: 1, 2a
Psalm, Psalm 70: 2b

Collect: Omnipotens et misericors Deus, de cujus munere venit, ut tibi a fidelibus tuis digne et laudabiliter serviatur, tribue, ut ad promissiones tuas sine offensione curramus, per.

Gradual: Psalm 34: 1; Psalm 34: 2; Psalm 81: 1

THE THIRTEENTH SUNDAY AFTER TRINITY

Introit: Have respect, O Lord, unto Thy convenant: O let not the oppressed return ashamed.
Arise, O God, plead Thine own cause: and forget not the voice of Thine enemies.
Psalm: O God, why hast Thou cast us off forever: why doth Thine anger smoke against the sheep of Thy pasture?
The *Gloria.*

Collect: Almighty and Everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which Thou dost promise, make us to love that which Thou dost command; through . . .

Epistle: Galatians 3: 15-22 *Gospel:* Luke 10: 23-37

The voice of the Church in the *Introit,* "Have respect, O Lord, unto Thy covenant," directs to the teaching of the Day. "The ministry of the New Covenant" enabled by the living and life-giving Spirit, is to serve to a definite end: the declaration of the Gospel, the calling of men into the New Covenant, that of grace. Hear!—and, hearing, yield, and praise, and serve! But the covenant means agreement between two parties, between God and His people. As one reads the *Epistle,* one is struck with the vast difference between the Old and the New: their establishment, their purpose, and their sacredness. Not only is there teaching here, but warning; for the Galatian Church, called into the *New,* was forsaking Gospel liberty for the ancient legalizing bondage—(and that is worthy of emphasis today in the light of some "religious" tendencies). So the Apostle summarizes briefly the development of this Old Covenant: "To Abraham and his seed," "by promise," direct! "The law,"

added so many years after, was "because of transgression," and through a mediator, Moses, in order to make clear the nature and danger of transgression,—"till the seed should come to whom the promise was made." This does not "make the promise of none effect"—but it does not *cure;* it only condemns. It does not give *Life*! That only cometh of God's free gift, grace. The Old Covenant "concluded all under sin," and "sin bringeth death"; the New, "that the promise by faith of Jesus Christ might be *given to them that believe.*" Blessed indeed are the eyes which see these things!

Immediately, then, and so richly instructive in its harmony, comes the *Gospel,* really showing the aspects of life under the two Covenants. The *Lawyer,* with his questions about the Law: were they honest, from the heart, or purely for the sake of argument? "To make trial of Him." Lifeless law, as far as the lawyer was concerned. The *Thieves,* to whom God's Law was as empty as their lives, were against all right and law,—outlaws! The *Priest* and *Levite,* "doers of the Law" in the strictest sense; knowing it, every jot and title that concerned themselves and their offices, and yet failing in the essential! The *Samaritan,* outside of the Covenant!—and yet serving God truly in that self-sacrificing ministry of brotherly love; "Love is the fulfilling of the Law." The Samaritan, one must remember, is a *Parable* character, so placed by our Lord, for a definite purpose: *his* service, its motive, its object: in comparison with the lack in others where it could be expected.

The Christian in the Covenant of Grace:—after hearing, *do,*—not the works of the Law, but the works of the *Gospel.* "To love God, with all one's being *and* to love the neighbor as one's self." True, living faith shows itself in love and deeds of love.

This is the high point of the Christian life,—"the greatest of these is love"—; out of this comes the life of mercy, of true self-sacrificing service. Note how thoroughly this is embraced in the *Collect.*

The *Collect* reveals at first glance, its source of inspiration in both *Epistle* and *Gospel.* Surely such evidence as this (and in many other Sunday *Propers*) indicates very thoughtful, devout purpose in choosing and arranging these group "appointments" for the worship and the instruction of God's household. That they are deliberately chosen; that they are purposely intended to instruct; and that the sequence in the instruction is orderly and harmoniously progressive, is patent to him who uses his *Service Book* in a meditative spirit.

One could hardly find the equal, never the superior, of this little prayer for just these two Lections. Of course it asks for *us,* the *us* who are the pray-ers of the now, the *us* who believe and hold fast to the ever-gracious promises, the *us* whose thoughts are startled into careful self-examination as that *Gospel* is read, the *us* who read all too many personal privileges into that holy Law: an emphasis much needed, "give unto us" the great triumvirate of life's need and service, the *increase,*—for the Christian is to grow in grace and in the knowledge of his Lord. It tells us too that the *promises* so graciously made, so cherished, so decidedly claimed,—are we not God's children?—like Israel?—to be ours must come through an obedience that is born of an inspiration, not personal, not literal, not selfish, but of love for that which He commands, because we love Him and His!

SOURCES

Introit: Antiphon, Psalm 74: 20a, 21a, 22b, 23a
Psalm, Psalm 74: 1

Collect: Omnipotens sempiterne Deus da nobis Fidei, Spei, and Caritatis augmentum; et ut mereamur assequi, quod promittis, fac, nos amare, quod praecipis, per.
Leonine Sacramentary.

Gradual: Psalm 74: 20a, 21a; Psalm 74: 22a, 23a; Psalm 88: 1, compare 84: 8, 11.

THE FOURTEENTH SUNDAY AFTER TRINITY

Introit: Behold, O God, our Shield: and look upon the face of Thine Anointed;
For a day in Thy courts: is better than a thousand.
Psalm: How amiable are Thy tabernacles, O Lord of Hosts: My soul longeth, yea, even fainteth for the courts of the Lord.
The *Gloria.*

Collect: Keep, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy; and, because the frailty of man cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through . . .

Epistle: Galatians 5: 16-24 *Gospel:* Luke 17: 11-19

The first phrase of the *Epistle* is an exhortation to "walk in the Spirit"; and this is to be recognized as the next "mark" in the Church's teaching on *what it means to be a Christian,* the life in the Kingdom of Grace. However, a great deal more is immediately apparent. The "walk" will show itself unmistakably: it has its difficulties, its serious, dangerous enemies. Something else must first be overcome, *constantly* defeated in fact, until the "walk" becomes the true and all-pervading habit of life. So the Apostle tells of that "warfare going on in one's members," that of "the flesh lusting against the Spirit." The battle is *real;* and the way he writes of it, one feels as if these two forces were waging this warfare for the possession of *me,*—with me standing, watching! All true but the last; I am not only object desired, but battleground! It is *my* flesh against the workings of the Spirit! Oh, how one needs to pray the *Col-*

lect, "Keep"—"Keep"—the repetition of the "keep" is pointed—"and lead." But he who has come into the Kingdom of Grace, hear what the Apostle says of such: "They that are Christ's have crucified the flesh with the affections and lusts"! The "decision," the victory!—has been as truly a *crucifixion!* Note the term,—a nailing to the Cross! Whose Cross,—if one yields one's self to Christ? Does it bring one nearer to *His* being crucified for my sin? One cannot fail to appreciate the original meaning of the Latin word translated "mercy" in the *Collect:* it is *propitiation,*—our Lord's propitiation made for us. Then follows yielding,—and then fruitage!

Now note the contrast in terms: The "works," deeds, those things born of the individual will, "of the flesh,"—oh, what an array of all that is unholy and against God!—but "the fruits of the Spirit," fruits, productivity: that means *life,* producing even though slowly and secretly: bud, flower, fruit, seed!—of the Spirit Who giveth Life; wholly accomplished by His being in us,—inspired! Behold the glories of such fruitage: "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance": that is the product of the Christian allegiance: these are the "marks" of his loyalty, of his life. One dare not fail to hear the note of solemn warning against the "works of the flesh"—"shall not inherit the Kingdom of God"!

The *Gospel* of the Healing of the Ten Lepers is to be considered as bringing more than a record of a Miracle. It illustrates the development of fruit bearing, and determines the great source out of which much more comes. Quickly following the *merciful* Samaritan, comes the *thankful* Samaritan!—both yielding to God that good return which a heart in tune with Him will produce. Lepers: the type of sin; cleansed by and at, the Divine com-

mand! But, oh, how bare are the many hearts that know that Voice, that have reaped the Blessing, but have gone *their way*,—victory of the "flesh"—"the frailty of man *without Thee* cannot but fall." Why without Him, but through deliberate choice? But one, who, when he saw that he was healed, *turned back*,—may one be permitted to throw in a word here, *conversion!*—think of it, then—glorified God, fell down on his face at His feet (adoration, worship), giving Him thanks! Thanksgiving for what He had done for him—"wonders of grace." Here a "source" placed side by side with "love," out of which will develop that which is the real life of the Christian: communion with Him Who has enriched the life with such mercies and love. "How amiable are Thy tabernacles, O Lord of Hosts" . . . "my soul longeth, yea, even fainteth for the courts of the Lord (*Introit*)—is not that the song of the communing soul? To be exiled from here!—not by the leprosy of the flesh, but the leprosy of the works of the flesh, sin; but welcomed here, when we "walk in the Spirit."

SOURCES

Introit: Antiphon, Psalm 84: 9, 10
Psalm, Psalm 84: 1, 2a

Collect: Custodi, Domine, quaesumus, Ecclesiam tuam propitiatione perpetua: et quia sine te labitur humana mortalitas; tuis semper auxiliis et abstrahatur a noxiis: ut ad saputaria dirigatur, per.
Gelasian Sacramentary.

Gradual: Psalm 118: 8; Psalm 118: 9; Psalm 90: 1

THE FIFTEENTH SUNDAY AFTER TRINITY

Introit: Bow down Thine ear, O Lord, hear me: O Thou, my God, save Thy servant that trusteth in Thee.
Be merciful unto me, O Lord: for I cry unto Thee daily.
Psalm: Rejoice the soul of Thy servant: for unto Thee, O Lord, do I lift up my soul.
The *Gloria.*

Collect: O Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church; and because it cannot continue in safety without Thy succor, preserve it evermore by Thy help and goodness; through . . .

Epistle: Galatians 5: 25—6: 10 *Gospel:* Matthew 6: 24-34

In the normal Church Year this Sunday would fall about the time of the general harvest in southern Europe, where much of the system of Lections originated. For this reason it has sometimes been thought that today's *Epistle* and *Gospel* were intended to fit into the idea of *Harvest,* reference being made to the thought of sowing and reaping in the *Epistle* and to the general teaching of God's Providence in the *Gospel.* This, of course, would be perfectly in point and permissible were it not for the fact that there is an orderly progression of teaching of a different character, and that the Church makes other provision for the Festival commemoration of the Ingathering of the Fruits of the Earth. The teaching brought out today is this:

The Christian's life is to be marked by "singleness of heart." He is in the world, but not of it. We have already learned of the wellspring of love and thankfulness; today's teaching adds thereto, *singleness of service* and *meekness of heart.* A

double service, so frequently attempted by so many, is an impossibility,—"ye cannot serve God and Mammon" (*Gospel*); but strange, we are taught that there is a double service possible, expected, serving God *and* the brother's burdens!—but is that not one? Then, too, note the progression from "the Neighbor" of a few weeks since, to "the Brother" of today. We have also heard much of Law: much that was hard and forbidding; but today we learn there is a *Christian* Law, but it is not irksome—"My yoke is easy—My burden is light." It is the Law of Christ—"that ye love one another."

However, many things hinder its fulfillment—"desirous of vain glory, provoking one another, envying one another" (*Epistle*). Of such things, the Christian prays to be cleansed; from such, and divided allegiance, to be defended (*Collect*). But the "spirit of meekness" fosters its fulfillment—"considering *thy* self, lest thou also be tempted"! Begin with yourself—"Golden Rule"? This will be productive of, and will strengthen, the bond of sympathy with the brethren and their needs. Note right here the marked progression from the serving love *of the needy,* to the definitely specific relation with the brother, "one another"—, of the Body of Christ. Meekness, forgives; envy, pride, won't! Meekness, simplicity, serve—"do good unto all men"; will not "be weary in well-doing"; "fulfill the law of Christ"—but *especially* to the "household of faith."

This is living in the Spirit. How all-animating is this Divine Spirit of Love and Service! How, almost constantly through these Sundays, we learn of Him. Forget not that the Church is living in "the Age of the Spirit." This life and walk in the Spirit is the simple-life indeed—"clothed with humility,—simple, teachable and mild,"—care-*less*,

contented, unfretful. How thoroughly this little excerpt from the Sermon on the Mount, today's *Gospel,* harmonizes. Here is the *Gospel* of Carefree-ness, of Contentedness; but contentment does not mean laxity or laziness; but active, energetic, devoted, single service! The many evidences of God's loving care which I see all about me, which I possess and experience so constantly, teach me that He not only careth for me, but that He is bearing my burdens. Oh, the lightening of the heart, to know that He provideth, that He guardeth! This worry so graciously removed, conscious of His loving provision, one's heart can be wholly His; there can be then no cause, born of the world, to interfere, to prevent. The child of the world worries; because the world's things are uppermost, can only be gained by striving; but the child of God trusts "for" His "heavenly Father knoweth that" he "hath need of all these things"!

"He that soweth to the flesh" (*Epistle*) is such an one who constantly asks, "What shall I eat? What shall I drink? Wherewithal shall I be clothed?" But "he that soweth to the Spirit," "seeketh *first* the Kingdom of God and His righteousness,"—"letting the morrow take thought for the things of itself." This is the secret of undivided service: for only such will seek first His Kingdom and righteousness as have learned the lesson of trusting Divine Love.

Here the *Collect* finds place. And as "service" always brings with it a return of some sort, let us not forget the definite teaching of "rewards"—"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap"—if to the flesh—"corruption"; if to the Spirit—"life everlasting." The *Introit* is the prayer of the Church, and still her voice today, breathing trust, pleading for His

tender care. "Give us this day our daily bread"! This is inspiration for joy and peace.

SOURCES

Introit: Antiphon, Psalm 86: 1, 2b, 3
Psalm, Psalm 86: 4

Collect: Ecclesiam tuam, Domine, miseration continuata mundet et muniat; et quia sine te non potest salva consistere, tuo semper munere gubernetur, per.
Gelasian Sacramentary.

Gradual: Psalm 92: 1; Psalm 92: 1, 2; Psalm 108: 1

THE SIXTEENTH SUNDAY AFTER TRINITY

Introit: Be merciful unto me, O Lord: for I cry unto Thee daily.
For Thou, Lord, art good, and ready to forgive: and plenteous in mercy unto all them that call unto Thee.
Psalm: Bow down Thine ear, O Lord, hear me: for I am poor and needy.
The *Gloria.*

Collect: Lord, we pray Thee, that Thy grace may always go before and follow after us, and make us continually to be given to all good works; through . . .

Epistle: Ephesians 3: 13-21 *Gospel:* Luke 7: 11-17

The cares of this life, its worries, the lack of complete trust in the love of the Father, we know will gradually grow into a deliberate "sowing to the flesh," and make utter wreck of one's allegiance to God. The cure for these, and the inspiration to rise over them into a complete trust and therefore an undivided service, is in the blessed assurance that the Father careth for me, if I but trustingly serve Him with all my heart and life. These are the "external" enemies to that trust; but there are others which attack one's faith and trust even more sharply and from an altogether different side. The *Epistle* gives us one indication, "tribulations": experiences which bring suffering, which are *wholly due* to my allegiance to, my service of, God, because I am His child. The *Gospel* opens another field: that great company of the agonies of the human heart, caused by sorrow and separation and loss. Oh, the doubts which have been born of these things! Oh, the hours of rebellion! Oh the weakening, the lack of faith!—because of them.

The voice of the *Introit* is the cry of such a needy heart. "Be merciful unto me, O Lord: for I cry unto Thee daily"—(if we only would, in every need, at every hour!)—"For Thou, Lord, art good, and ready to forgive"—(what comfort, considering all my weaknesses, my failings!)—"and plenteous in mercy unto all that call upon Thee"—("Underneath are the Everlasting Arms"!). And now the prayer, the confession—think of the tribulations, the sorrows of life: "Bow down Thine ear, O Lord, hear me, for I am poor and needy." The Widow of Nain.

Knowing this crying need in the believer's life, and how it attacks his spirituality, even in the "strong," the Apostle pours out his heart in a wonderful, and, oh, so tender prayer in behalf of those whom he loves. Does this not carry one back to his words of last Sunday's *Epistle,* about bearing one another's burdens? How his prayer teaches also; not only of his personal sympathy, but of the highest and greatest of all, that Divine Father, Whose children we all are, Whose Name we all bear. Here are those things one needs to overcome: the doubts, the weaknesses of the sorely tried and tempted heart—"to be strengthened with might by His Spirit in the inner man"—heart, strong to resist and bear;—"that Christ may dwell in your heart by faith"—the life in Christ, the hidden life—"suffer with Him, that we may be glorified together";—"rooted and grounded in faith"—the man who built upon the rock: the heart impervious to every assault, whatever it be,—"he knows whom he has believed"!—he trusts,—he abides! "To know the love of Christ"—"The love of Jesus, what it is; none but His loved ones know!"—"filled with all the fullness of God": here is life *in, with,* God: that tender, all-bringing, all-

giving communion-companionship: "the life hid with Christ in God"; He, possessing me, all I am; and, oh, so humbly let it be said, I, possessing Him, all He is!

How other than with an heart which looks up, which knows He is good, knows His tender compassion, His abiding peace and comfort, His warming love, knows He hears one's every sigh and feels one's every sorrow, can one enter such an experience of life as that brought in this blessed *Gospel?* The Divine Word, "Ephphatha!" opened the ears to hear, loosed the tongue to speak; but the Divine Heart saw the Sorrowing Mother of Nain, had compassion on her, said unto HER, "Weep not"—and the Divine Voice, "Young Man, 'Arise' "—and the Divine Hand "delivered him to his mother"!

Take the peace of this Day's glorious teaching for the trials and sorrows of life: the things which unsteady the Christian's heart so easily; and learn what it means to be a Christian when such things come! "Patient in tribulation—steadfast in prayer." *He* knows; *He* feels; *He* comforts; *He* helps!—"that ye may be able to comprehend—the breadth, and length, and depth, and height—and know the love of Christ, which passeth knowledge —that ye may be filled with all the fullness of God"! Then His grace will always go before and follow after us.

SOURCES

Introit: Antiphon, Psalm 86: 3, 5
Psalm, Psalm 86: 1

Collect: Tua nos Domine quaesumus gratia semper et preveniat et sequatur, ac bonis operibus iugiter prestet esse intentos, per.
Gelasian Sacramentary.

Gradual: Psalm 102: 15; Psalm 102: 16; Psalm 98: 1

THE SEVENTEENTH SUNDAY AFTER TRINITY

Introit: Righteous art Thou, O Lord: and upright are Thy judgments.
Deal with Thy servant: according to Thy mercy.
Psalm: Blessed are the undefiled in the way: who walk in the law of the Lord.
The *Gloria.*

Collect: Lord, we beseech Thee, grant Thy people grace, to withstand the temptations of the devil, and with pure hearts and minds to follow Thee, the only God; through . . .

Epistle: Ephesians 4: 1-6 *Gospel:* Luke 14: 1-11

Today's *Introit* tells of the righteousness of the Lord and the uprightness of His judgments. Contrast this with the scene in the *Gospel* where the unrighteousness of men, and the selfishness and pridefulness of their judgments are seen in the Pharisees. Its second phrase is a prayer to deal with "Thy servant, according to *Thy* mercy"—not according to his deserts!—and the mercy of these men in the *Gospel* toward their fellow . . . ? Then it turns to "the undefiled in the way, who walk in the law of the Lord," calling such "blessed"—The Pharisees prided themselves on *their* walking in the Law!—Were *such* to be called "blessed"? Added to this is the *Epistle's* exhortation to "walk worthy of the vocation wherewith ye are called"; and, again remembering the *Gospel,* we learn how this is done worthily, "with all lowliness and meekness and longsuffering." "Blessed are the undefiled in the way."

As we near the close of this minor cycle, in which the marks of the Christian character have been

the subjects of the Sundays' teachings, we again meet one that has but lately been emphasized, though in somewhat different relation, one that has been brought to us a number of times before in the round of the Church Year. It is the combined grace of "lowliness and meekness," humility. Compare the *Sexagesima Epistle,* the *Palm Sunday Epistle,* the *Gospel* of the *Eleventh Sunday after Trinity.* It is a frequently found subject in the Collects. In the last meeting with it, not so many Sundays since, we were taught in the Prayer of the *Publican* that with humility alone one can come before God. To-day brings the relationship into our dealings with our fellow-men, but especially with those who are of the Household of Faith, the Body of Christ, the Church. Here the *Epistle* is most emphatic in its application. They who would follow Him Who has called them, Who has said, "I am meek and lowly of heart," must follow His example: a "worthiness" born of double service to God, and one to the other, the brother. The *necessity* of this lowliness and meekness as part of the believer's life is demanded not only by his "calling," to *prove* itself in longsuffering, mutual loving for-bearing, but also by the *unity of the body* of which he is a member. The individual is not emphasized here; he and his aims must be merged entirely with his fellow believers, sacrificing, dedicating, self for the common good, the common love and peace. Note the seven bases of, and for, this unity given by the Apostle: One body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all.

To this the *Gospel* adds its lesson against pride; of the lack of fellow feeling, sympathy, longsuffering; of cavilling envy, jealousy and enmity, in the attitude of the Pharisees to Jesus and the dropsical man. Then there is the "Parable of Humility,"

taught these proud, conceited, contemptuous, place-seekers; and can one not also find there the "Law of Humility"? Did we not hear Him speak these words immediately after His commendation of the *humble* Publican, "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted"? The Pharisee's contact with, relationship to, others, purely individualistic; the Christian's whole endeavor to keep the unity of the Spirit in the bond of peace. Here one must not forget the *Collect* with its plea for "grace to withstand the temptations of the devil, and with pure hearts and minds to follow Him, the only God"! Undefiled in the way! "Who shall ascend into the hill of the Lord?" "He that hath clean hands and *a pure heart"!* "Who walk in the Law of the Lord."

SOURCES

Introit: Antiphon, Psalm 119: 137, 124a
Psalm, Psalm 119: 1

Collect: Da, quaesumus Domine, populo tuo diabolica vitare contagia et te solum Dominum puro corde sectari, per. *Gelasian Sacramentary.*

Gradual: Psalm 33: 12; Psalm 33: 6; Psalm 116: 1

THE EIGHTEENTH SUNDAY AFTER TRINITY

Introit: Reward them that wait for Thee, O Lord: and let Thy prophets be found faithful.
Hear the prayer of Thy servants: and of Thy people Israel.
Psalm: I was glad when they said unto me: Let us go into the house of the Lord.
The *Gloria.*

Collect: O God forasmuch as without Thee we are not able to please Thee: Mercifully grant, that Thy Holy Spirit may in all things direct and rule our hearts; through . . .

Epistle: I Corinthians 1: 4-9 · *Gospel:* Matthew 22: 34-46

With this Sunday we reach the end of the *third* minor Cycle of the *Trinity Season.* Its round of teaching has dealt with a description of *what it means to be a Christian,* brought to us in a very practical way. Today's teaching adds the completion of this and at the same time points forward to other glories in store.

As one reads through the Day's appointments, there seems to be a growing emphasis on the relation between the *united* body of Christians and their Lord. On the one side is the "one body," "the whole family": on the other the "one God," "the Father of our Lord Jesus Christ," "through Whom, in Whom, by Whom, ye are called." The endeavor of this family, the believers, is "to grow in grace, in knowledge of their Lord"; to believe and live and serve, to love and trust; and also to look forward with fervent hope to something yet to come, to be revealed, to be accomplished for them, in them! One hears the *Introit* speaking of "them that *wait* for Thee," of "Thy prophets being found faithful,"

of "Thy servants," of "Thy people," the new "Israel"; and singing of the Home of the Soul, that place of communion and loving worship, "I was glad when they said unto me, 'Let us go into the House of the Lord'." Here is the song, the voice of the *Family* of the Father on this earth; but is there not there also the longing to be "found faithful" for the glories to be revealed? Where is "the Father's House"?—and note the word, glad!

The *Epistle* briefly, but none the less thoroughly, covers the story of the Family's founding; its nurturing; its maintenance; its purpose; its hope and goal. Thanksgiving indeed "for the grace given" us "by, in, Christ Jesus"—"by grace are ye saved" —"enriched by Him in all utterance and knowledge, even as the testimony (the Gospel) of Christ was confirmed in you"; lacking nothing: recall the "Gift of the Spirit" as well as the *Gospels* for the *Fifteenth* and *Sixteenth Sundays after Trinity.* But this all for the end: God's Family, here and there, "waiting for the coming of, blameless in the day of, our Lord Jesus Christ." But the believing child must live so that he will be ready when his Lord comes. Recall the story of the "Talents" and that of the "Heedless and watchful servants." Oh, that glorious coming home! "I was glad when they said unto me, 'Let us go into the House of the Lord'."— and again the first verse, "Reward them that wait for Thee, O Lord; and let Thy prophets *be found faithful"!*

But one needs to wait with patience, if one is to be found faithful. So one turns to the quiet, humble plea of this very ancient little *Collect:* "O God, forasmuch as without Thee we are not able to please Thee"—(and what tender assurance the *Epistle* has here, "the grace of God given you by Jesus Christ," "enriched by Him," "God is faithful

by Whom ye were called into the fellowship of His Son Jesus Christ, our Lord")—"mercifully grant that Thy Holy Spirit may *in all things* direct and rule our hearts"—"direct and rule"—guide and govern, tell us how, and inspire us to do!—"in every thing enriched by Him."

Is the *Gospel* the answer here? The Great *Commandment* appears again today not as inspiration for practical application in the form of the teaching of a specific "mark" of the believer, but as our Lord's answer of what the greatest commandment is—"Direct!" His question to which "no man was able to answer Him a word," points to its complement: "What think ye of Christ? Whose Son is He?"—the "rule" of faith. There is no life of faith in the Son of God without this life of love: and just as truly there can be no life of love, no fulfilling of the commandments,—for "love is the fulfilling of the commandments"—without this life of faith. This is the completing "mark" of the Christian's character, the prerequisite to the "fellowship," the complete accord of faith and love,—not as "questioning" or "tempting" faith, but the simple answer of the surrendered heart, "My Lord and my God." Such an one waits in faith, and is blameless;—think again of what love really is, 1 Cor. 13; and fellowship, 1 John 4: 7-9.

SOURCES

Introit: Antiphon, Eccles. 36: 16, 17a
Psalm, Psalm 122: 1

Collect: Dirigat corda nostra, Domine, quaesumus, tua miserationis operatio, quia tibi sine te placare non possumus, per.
Gelasian Sacramentary.

Gradual: Psalm 122: 1; Psalm 122: 2; Psalm 117: 1

THE NINETEENTH SUNDAY AFTER TRINITY

Introit: Say unto my soul, I am thy salvation: the righteous cry, and the Lord heareth.
He delivereth them out of all their troubles: He is their God forever and ever.
Psalm: Give ear, O My people, to My law: incline your ears to the words of My mouth.
The *Gloria.*

Collect: O Almighty and most Merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready, both in body and soul, may cheerfully accomplish those things that Thou wouldest have done; through . . .

Epistle: Ephesians 4: 22-28 *Gospel:* Matthew 9: 1-8

The final Cycle of the *Trinity Season* begins with this Day. Its general subject deals with the *Completion of the Kingdom of Righteousness.* Systematically, logically, progressively, from its *Declaration,* we have seen its *Description,* learned the *Life demanded* to be a citizen thereof, and now approach its *Completion, Fulfillment,* at the same time learning of its *Rewards.* We enter the Cycle of the *Last Things* as we come to the close of the Church Year; not only closing a complete round of instruction, but rather dramatically finding therein a parable of the closing of the believer's life, with the opening of glories of the Heavenly Home: to the believer, joy and peace; but to him who has entered "without the wedding garment," the awful dread, the awful loss. Therefore the tone of this Cycle not only rings clear with promise, but chords deep with solemn, awful warning.

How glorious the *Introit's* announcement, the first "note" of this Cycle: "Say unto my soul, I am

thy salvation!"—and instantly enter that precious Presence with the loving, serving brethren who carry their offering of piteous need (*Gospel*), and find, with them, that we are in the Presence of *Jesus, the Saviour of men!* As we follow that Divine healing which first comforts and heals the *soul,* and then mends the palsied body, one is permitted to see not only His salvation so lovingly ministered to one needy one; but in that actual experience, the type of every soul that is healed and rescued for eternity's Treasure House.

This, too, the *Epistle* brings in the figures of the "old" and "new" man: the old man of the flesh and the lusts thereof, palsied in sin, to be awakened to newness of life; "the new man, which after God is created in righteousness and true holiness" by the voice of the Saviour. These lessons are teaching us of things preparatory to the end, and of life in the light of them, which is living *toward* the end (*Epistle*). The *Gospel*—of the forgiveness of sins —"And *Who* can forgive sins?"—of the deliverance from all evil, before the coming of the Kingdom! (And notice, too, right here, where the Article of Faith, "I believe in the forgiveness of sins," is placed in the *Creed:* between one's belief in the family which one has been learning about these past Sundays, "the Christian Church," and the Last Things, the great momentous things of life, death, and eternity!) The *Epistle* shows too, the effect this forgiveness is to have in one's soul and life; therefore that little group of exhortations to right living, all to aid in "redeeming the time," and looking for the Lord's return.

Though expectant, one still must live his days; and there will be constant need for watchfulness against the assaults of the enemy and carelessness in one's self.

The *Introit* is an exhortation as well as a song of comfort. To Him Who so graciously helped the palsied man, to Him Who cleansed his soul as well as healed his body, cry *to Him!* Of His bountiful goodness He will keep us from all things that may hurt us, both in body and soul—(the ministry in the *Gospel!*). We need to be renewed (*Epistle*), oh, constantly, in heart and life—"He delivereth them out of all their trouble. He is their God forever and ever" (*Introit*)—*Jesus, the Saviour!*

SOURCES

Introit: Antiphon, Psalm 35: 3b; 34: 17; 48: 14a
Psalm, Psalm 78: 1

Collect: Omnipotens et misericors Deus, universa nobis adversantia propitiatus exclude; ut mente et corpore pariter expediti, quae sunt liberis mentibus exsequamur, per.
Gelasian Sacramentary.

Gradual: Psalm 141: 2; Psalm 118: 16

THE TWENTIETH SUNDAY AFTER TRINITY

Introit: The Lord our God is righteous in all His works which He doeth: for we obeyed not His voice.
Give glory to Thy Name, O Lord: and deal with us according to the multitude of Thy mercies.
Psalm: Great is the Lord, and greatly to be praised: in the city of our God, in the mountain of His holiness.
The *Gloria.*

Collect: Grant, we beseech Thee, Merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through . . .

Epistle: Ephesians 5: 15-21 *Gospel:* Matthew 22: 1-14

"See then, that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (*Epistle*). Here is the solemn message of the Day to the child of God in the world, but passing through: a solemn warning to watchfulness, and unceasing carefulness, of himself, his disposition of heart, his actions, his relations with others; an exhortation to wisdom, which again reminds us of the kind of wisdom the child of God is to learn, as one remembers how the unjust steward's clever worldly wisdom taught one the keenness and wakefulness of the wisdom of the child of light to spiritual, heavenly opportunity,—an exhortation to "redeeming the time," "buying up the opportunity," seizing every opportunity *for* Christ! —knowing that every failure to do so turns to the advantage of His foes.

There are three ways of accomplishing this: Apprehension of the will of the Lord through spiritual-mindedness, thoughtfulness and prayer; culti-

vation of the right manner of living, the true joy of life; and the thankful heart toward God, the gentle heart toward one another.

The entire *Epistle* is most solemn in tone, though it speaks of the delightsome things of the true heart's worship. It is as though we were counting every moment as it passes; every opportunity as it presents itself, from the viewpoint of Eternity! —and at that, the speedy Coming of our Lord. Therefore, every moment of the Christian's life is to be lived with *that* in view; his every action determined by that wisdom which understands and loves "the will of the Lord." Solemn though it all is, there is a holy joy in looking toward the end, and which finds its completion in a life spent in *common* worship, in mutual exhortation, encouragement and uplift, and in joyful communion with the Lord.

The *Epistle* also names those who do not have this steadfast forward look, "fools," the "unwise," reckless spenders of time and squanderers of opportunity. How the *Gospel* meets this and adds its part to the message. The Parable of the Marriage Feast is not like the Parable of the Great Supper, which we met on the *Second Sunday after Trinity,* one of grace, but one of *judgment.* Here are the "fools," the "unwise," the squanderers,—the Parable really makes them rebels against *their* Lord! The invitation goes forth,—is it not rather announcement?—"Tell them that are bidden, all things are now ready; come to the supper!" *They* made light of it; they went *their* ways. They took *His* servants and entreated them spitefully and slew them. Hear the *Introit,* "The Lord, our God, is righteous in all His works which He doeth; for we obeyed not His voice." The judgment of the righteous King: that is pictured here in all its terrible,

sundering finality. But other guests were found, "both bad and good." Note the eloquent touch in this little phrase, of the great, purifying, saving, power of coming under the influence of the Kingdom! For all "bad" did not remain bad: some entered into the spirit and joy of their surroundings, of the feast; gave themselves to it wholeheartedly, appreciated and partook. But *one,* another self-centered individualist, who came and remained *just what he himself wanted to be,*— another rebel, and another kind of refusal, "he had not on a wedding garment." He, too, is cast forth —Judgment!

So the message is that of watchfulness: to buy up every opportunity of grace, of service, of life in communion with God and His children; for the careless, the reckless, the selfish, the spurner, the negligent, lives only to lose. The King comes in to see *all* His guests, and the coming of the King to see is judgment! "Give glory to Thy Name, O Lord, and deal with us according to the multitude of Thy mercies" (*Introit*). And the *Collect,* Grant, *Merciful*—(an unnamed attribute of the King in the *Gospel*)—Lord to Thy faithful people (rebels!) pardon and peace, that they may be cleansed from their sins—("Jesus, Thy Blood and Righteousness, my beauty are, my glorious dress")—"and serve Thee with a quiet mind,"—the peace of God!

SOURCES

Introit: *Antiphon,* Daniel 9: 14b; Psalm 119: 124
Psalm, Psalm 48: 1

Collect: Largire, quaesumus, Domine, fidelibus tuis indulgentiam placatus et pacem; ut pariter ab omnibus mundentur offensis et secura tibi mente deserviant, per Dominum.
Gelasian Sacramentary.

Gradual: Psalm 145: 15; 145: 16; 105: 1

THE TWENTY-FIRST SUNDAY AFTER TRINITY

Introit: The whole world is in Thy power, O Lord, King Almighty: there is no man that can gainsay Thee.
For Thou hast made heaven and earth, and all the wondrous things under the heaven: Thou art Lord of all.
Psalm: Blessed are the undefiled in the way: who walk in the law of the Lord.
The *Gloria.*

Collect: Lord, we beseech Thee, to keep Thy household, the Church, in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name; through . . .

Epistle: Ephesians 6: 10-17 *Gospel:* John 4: 46-54

We still have in our hearts last Sunday's exhortation, "See that ye walk circumspectly, for the days are evil": and today's *Epistle* tells us of the constant danger in which the Christian is. The Apostle does not minimize the danger nor think slightingly of the Christian's relentless enemy: for he speaks of his life as a warfare, "not against flesh and blood"—(remember how in last Sunday's *Epistle* we were exhorted to watchfulness here?)—but against our *spiritual* enemies whose power, resources and malignity are so vast, that man alone is a veritable bit of chaff before them. And well may it be driven home!—"Sure *I* must *fight* if I would win"—but "with might of ours naught can be done." "Stand!" cries the *Epistle,* if one would receive the promise, escape the judgment! But not alone,—"Be strong in the Lord, and in the power of His might"!

Hear how the *Introit* sings her song of brave confidence, as the Church faces this battle with cour-

ageous heart: "The whole world is in Thy power, O Lord, *King Almighty.*" *Epistle,* "We wrestle against principalities"—"King"—"against powers" —"Thy power"—"against the rulers of this world, —against the wiles of the devil"—"Almighty"! And not only does the *Epistle* show where the courage inspiring strength to stand and fight is; but adds thereto the needed armor and the weapons, the things the Christian needs: To be strong in the Lord; to put on the whole armor of God: *girdle* of Truth, *breastplate* of Righteousness, *sandals* of the Gospel of Peace, *shield* of Faith, *helmet* of Salvation, *sword* of the Spirit; all *protective* but one, and that one the aggressive all-conquering "sword" of the Spirit, which is the Word of God. Remember our Lord in His temptation in the wilderness: "It is written." Yes,—"It is written," even now, for thee—for me!

But one needs something before one can begin to stand,—before one can begin to believe,—much more, fight! What is it? How is it won? Here the *Gospel* enters with the story of the Healing of the Nobleman's Son. The son received the physical benefit; but the narrative is the biography of a faith which grows up, up, up, reaches, lays hold on, and stands firm, in the power of Christ, his Lord—"Be strong in the Lord, and in the power of His might"!

Drawn by love to seek for his boy, the father finds his own *Saviour* as well as his boy's; driven by need, he finds the strength and help. It was not perseverance, nor any other thing but *faith* absolute and sure, and therefore supreme, a living faith. This *Gospel* is the story of the good fight of faith: the only fight to make against the enemies which the *Epistle* shows; and it leads to the comfort of the *Epistle,* voiced so helpfully in the *Collect:* "Through Thy protection, *Thy Household* may be free from

all adversities and devoutly given to serve Thee." Add the thought of another Gospel verse, "When the stronger shall come, he leaveth his goods in peace"!

SOURCES

Introit: Antiphon, Esther 13: 9, 10, 11
Psalm, Psalm 119: 1

Collect: Familiam tuam, quaesumus, Domine, continua pietate custodi; ut a cunctis adversitatibus te protegente sit libera, et in bonis actibus tui nominis sit devota, per Dominum.
Gelasian Sacramentary.

Gradual: Psalm 90: 1; Psalm 90: 2; Psalm 125: 1

THE TWENTY-SECOND SUNDAY AFTER TRINITY

Introit: If Thou, Lord, shouldest mark iniquities: O Lord, who shall stand?
But there is forgiveness with Thee: that Thou mayest be feared, O God of Israel.
Psalm: Out of the depths have I cried unto Thee, O Lord: Lord, hear my voice.
The *Gloria.*

Collect: O God, our Refuge and Strength, Who art the Author of all godliness: Be ready, we beseech Thee, to hear the devout prayers of Thy Church; and grant that those things which we ask faithfully, we may obtain effectually; through . . .

Epistle: Philippians 1: 3-11 *Gospel:* Matthew 18: 23-35

"The Day of Jesus Christ" (*Epistle*). As we approach the end of the Church Year our thoughts are constantly turned to the things of Eternity, the end of *human* life, "The end of all things"—"The Lord is at hand." Constant, too, have been the exhortations to watch and be ready; not to fear, but to look up and rejoice; not to doubt but to trust. Constant is the comfort of Divine Grace and Love. Rising to this high plane of peace, but at the same time stirred to the depths of serious contemplation of life with all its weakness and sins and their fearful, dooming results, but knowing the God Who alone is "our Refuge and Strength, the Author of all godliness" (*Collect*), the Church's voice in today's *Introit* makes itself heard in humble confession, trust and earnest prayer. "If Thou, Lord, shouldest mark iniquities,—who shall stand?—but there is forgiveness with Thee."

How close to this the *Gospel* Parable of the Unmerciful Servant! Here the *servant* appears who

owed his Lord so much that he could not even hope ever to pay the debt!—he had nothing with which to pay! To his necessity-, fear-driven plea of "Have patience" comes the instant, free, and full, pardon (*remission!*) of his compassionate Lord. "If Thou, Lord, shouldest mark iniquities —who shall stand?—but there is forgiveness with Thee"! O great Fountain of Compassion! Patient, all-forgiving Love! "Out of the depths have I cried"—"Loosed him—forgave him his debt"! So God has dealt with us, and is constantly showing His patience and mercy. To Him, the all-gracious, the all-forgiving, the Church, the believers, beset with weakness and sin, is ever looking, crying "out of the depths," knowing "there is forgiveness with Thee."

The *Gospel* holds the note of awful warning too, which is constantly sounded throughout all these final weeks. It is to sound into the very soul! The *servant* leaves the presence of his Lord only to face immediately an exact parallel experience: a *fellow-servant* who was indebted to him, oh, a negligible sum, so infinitesimal in comparison with what *he had* owed! But how it pictures the *human* heart in its relation with others and what they owe it, compared with what it owes God! No compassion, no patience, no forgiveness, here!—but the unyielding, unforgiving, condemnation of the untouched heart. Here was a "good work *begun*," as the *Epistle* says, in the *servant*, but—not completed! Just where lay the responsibility for that? Here was a shrinking, an ingrowing of love! Follow the *Epistle* right through and behold in this man its direct opposite! Then think of the "fruits" *he* was bearing for "the Day of Christ"!—unrighteousness. Any wonder that on him falls the just judgment of his outraged Lord? "So likewise shall My

heavenly Father do *also* unto *you,* if ye *from your hearts forgive not* every one his brother their trespasses." "Forgive us . . . as we forgive them . . . !"

The *Gradual* helps in the approach to the center of the Day's teaching. "Behold how good and how pleasant it is for *brethren* to dwell together *in unity.*" One cannot look forward in confident trust and peace,—and is not the Day filled with an undercurrent of longing for the "coming Home," for the "eternal redemption"?—without the Divine forgiveness according that benediction of peace to the soul. Nor can one "praise the Lord" with tongue, or thought, or life's deeds, unless there is unity: that community of the *Family* of God in one's heart. The *Epistle* calls this "fellowship in the Gospel," and this life is to "increase more and more"; and the longer it is, the nearer it approaches the end, the more it is to be filled with abounding love, knowledge, and judgment, be sincere and without offence, be productive, "filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God." THIS "good work begun" will only be *completed in the Day of Jesus Christ,* and then only through the full surrender of one's self to Him *now,* Who alone "will perform it." As one reads this *Epistle* one realizes it is St. Paul's thanksgiving and prayer for his dearly loved Philippians. Think of St. Paul's attitude toward them, his "fellow-servants"; and then of the *servant* in the *Gospel!*

What lessons there are in these contrasts today: to point us to the life which must be lived, which must abound, which must, by God's grace and constant strengthening grow to its completion "in the Day of Jesus Christ." For this we will ever pray:

O God, our Refuge—and Strength—Who art the Author—of all godliness . . . your love may

abound more and more (*Epistle*)—the unloving, the unforgiving servant (*Gospel*): Be ready—WE beseech Thee—(picture the suppliants in the *Gospel*)—to hear—*ready to hear!*—(As when the servant cried to his Lord?—as when the fellow-servant cried to his—"brother"?)—be ready to hear!—the *devout* prayers—the spirit of the prayer, the object of the prayer, the need of the prayer . . . ask *faithfully* . . . obtain *effectually!* . . . through Jesus Christ our Lord!

SOURCES

Introit: Antiphon, Psalm 130: 3, 4
Psalm, Psalm 130: 1, 2a

Collect: Deus, refugium nostrum et virtus: adesto piis Ecclesiae tuae precibus, auctor ipse pietatis, et praesta ut quod fideliter petimus, efficaciter consequamur, per Dominum. *Gelasian Sacramentary.*

Gradual: Psalm 133: 1; Psalm 133: 2; Psalm 146: 1b, 2a, b

THE TWENTY-THIRD SUNDAY AFTER TRINITY

Introit: I know the thoughts that I think toward you, saith the Lord: thoughts of peace and not of evil.

Then shall ye call upon Me, and pray unto Me, and I will hearken unto you: and I will turn your captivity, and gather you from all nations and from all places.

Psalm: Lord, Thou hast been favorable unto Thy land: Thou hast brought back the captivity of Jacob.

The *Gloria.*

Collect: Absolve, we beseech Thee, O Lord, Thy people from their offences; that from the bonds of our sins which, by reason of our frailty, we have brought upon us, we may be delivered by Thy bountiful goodness; through . . .

Epistle: Philippians 3: 17-21 *Gospel:* Matthew 22: 15-22

Recalling the humble confession, but humble reliance upon God's compassionate mercy, voiced by the Church in last Sunday's Introit, this Sunday's comes as a benediction, filled with comfort, peace and promise: "I know the thoughts that I think toward you, saith the Lord: thoughts of peace and not of evil." Here is encouragement for the "you," His own children, "Thy people" (Col.), as they journey on to the End: steadfastly following the blessed examples, ever conscious of the Future soon to be unfolded. For the great Day of the Ingathering is coming, when the "captivity" of the world and evil will be turned, and "from all nations and from all places" He will "gather" His Family for the Homeland.

This Sunday with one united voice is teaching *citizenship,* but only of one kind, the heavenly citizenship. The one great objective of the Christian's earthly life is to be welcomed to the Glorious

Company of Heaven: to be found "meet to be partakers of the inheritance of the saints in light"; but he has his life to live here: the life that is the preparation for that to come! The definite inspiration of the Epistle is constantly before him: "Our citizenship is in heaven," with all which that means. Coupled with that, our Lord's own words in the Gospel, in which His followers will ever find instruction for their earthly walk and conversation, which they as heavenly citizens render as loyally in every duty that the earthly citizenship rightly imposes. To Cæsar, his!—but to God, HIS! The Christian will always be the ideal world-citizen, if he but obey his Lord; and yet, he is an alien here!

But this "walk" demands strict care, and an ever watchful and devoted spirit—"at home in the body, absent from the Lord." If this does not inspire the traveler on the straight and narrow way, the road will soon broaden, the companionship speedily draw away, and the allegiance weaken and then end. "Many walk of whom I have told you often" —(Does one fear that one may become one of this company?)—"that they are *enemies* of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame"—(In what does St. Paul say he will glory?)—"who mind earthly things" ("I count all things but *refuse* that I may gain Christ"). "Whose end is destruction" —oh, the terror, the soul-stirring warning! But mark the contrast, "Ye shall call upon Me, and pray unto Me, and I will hearken unto you; and I will turn your captivity, and gather you!" Right here is where the Collect pours out our inmost desires: "Absolve"—loose us from!—"*Thy* people from their offences, that from the *bonds* of our sins"—the slavery of this world's service, of self-pleasing "captivity"—"which by reason of our

frailty we have brought upon us, we may be *delivered* by Thy bountiful goodness"—"By grace are ye saved!" And here add the end of the Epistle, "For our citizenship is in heaven, from whence also we look for the *Saviour*, the Lord Jesus Christ."

SOURCES

Introit: *Antiphon*, Jeremiah 29: 11, 12, 14
Psalm, Psalm 85: 1

Collect: Absolve, quaesumus, Domine, tuorum delicta populorum; ut a peccatorum nostrorum nexibus quae pro nostra fragilitate contraximus, tua benignitate liberemur. Per Dominum.
Gelasian Sacramentary.

Gradual: Psalm 44: 7; Psalm 44: 8; Psalm 115: 11

THE TWENTY-FOURTH SUNDAY AFTER TRINITY

Introit: O come, let us worship and bow down: let us kneel before the Lord, our Maker.
For He is our God: and we are the people of His pasture, and the sheep of His hand.
Psalm: O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation.
The *Gloria.*

Collect: Stir up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, bringing forth the fruit of good works, may of Thee be plenteously rewarded; through . . .

Epistle: Colossians 1: 9-14 *Gospel:* Matthew 9: 18-26

Today the Church reaches the place of complete confidence: not in herself, but in her Head. She fears no ill; she *knows* that nothing shall be able to separate her from the love of God! She sings, "He is our God: and we are the people of His pasture and the sheep of His hand." Trust, indeed; and this pours itself out in adoring praise: "O come, let us worship and bow down: let us kneel before the Lord our Maker. O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation" (Int.).

One wonders how she can give herself so completely to this feeling of surety and confidence: how she seems to ignore all the deep and serious lessons of these Last Days. But it is not that she ignores them; but has risen above the fear in them and the loss held out to those who willfully fail. She has heard the admonitions and exhortations, and not forgotten; but learned! And with this "growth in knowledge" has come this trust. "Put off the old man" (19th after Trinity). "Walk circumspectly"

—"Redeem the time" (20th). "Be strong in the Lord"—recognize your enemies. "Put on the whole armor of God"—"Stand!" (21st). "He Who hath begun a good work in you will perform it until the day of Jesus Christ." "Let your love abound more and more" (22nd). "Our citizenship is in heaven" (23d). Thus week on week the Way is taught; the enemies and hindrances revealed; the aid, protection and encouragement granted; and the assurance of the Homeland and our place therein given! If one but walk, be faithful, and abide in Him Who helps! Is there reason now for outburst of confidence?—but this is without all that is brought us today!

To this all is added, blessing upon blessing: "Who hath made us meet to be partakers of the inheritance of the saints in light (Citizenship is in heaven)—Who hath delivered us from the power of darkness (remember the enemies!)—and hath translated us into the Kingdom of His dear Son, in Whom we have redemption through His Blood, even the forgiveness of sins" (recall the close of last Sunday's Epistle). But this is only to *His* people; so it is vital that the exhortation "to walk worthy of the Lord unto all pleasing, to be fruitful in every good work (note here the Collect) and to increase in the knowledge of God," be constant in its inspiration, even to the *confident* heart.

Think too, of this Epistle as the Church's prayer for her own who are passing through these days filled with the things which lure away and seek to destroy. Her confidence, her faith and then her testimony; but because she knows the glory to be revealed to those who are faithful, she prays that *we* may not lose through any lack in faithful endeavor, through any weakness—which, if we but give ourselves, He will strengthen—through any

temptation or trial—which He will armor us against—fail at the end, when it is already in the grasp. "Our citizenship *is* in heaven." He *hath* delivered us, *hath* translated us; we *have* redemption. "Blessed" indeed is the man "who walketh worthy of the Lord unto all pleasing"; "who walketh not in the counsel of the ungodly;—whose delight is in the law of the Lord" (Gradual).

The Gospel with its double manifestation of Divine power, its double ministry out of the very Heart of Comfort, its two answers—are they not one?—to seeking, hungering, acknowledging faith, seals the promise of the blessed message of the Epistle. "He is our God!" How shall these things be?—all this wonderful promise, which the holy Apostle and the Church so confidently assert? Behold, how *faith* receives His reply: behold, in Him the *Saviour.* The miseries of life, yea, death itself, vanish before Him, at His command. Where He is no ill can come; and we look for Him, to be with Him. "I am persuaded that neither death (!) nor life (!)—shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Confidence supreme, but still the consummation may be delayed; the waiting may be long; life with its searing touches, try, tempt, deaden; the *enthusiasm* of the glorious consummation, the *inspiration* of the assurance, wane; therefore, *Stir up,* literally the Latin prays, excite, enthuse (!) the wills: there is the positive element, determination to persevere. So the little prayer seeks the preservation, the constant nourishment of the "earnest expectation" which should voice itself daily in the thanksgiving of the redeemed, which the Apostle gives us in the Epistle: O give thanks unto the Father, Who hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the

power of darkness, and hath translated us into the kingdom of His dear Son, in Whom we have redemption through His Blood, even the forgiveness of sins.

SOURCES

Introit: Antiphon, Psalm 95: 6, 7a, b
Psalm, Psalm 95: 1

Collect: Excita, quaesumus, Domine, tuorum fidelium voluntates; ut divini operis fructum propensius exsequentes, pietatis tuae remedia majora percipiant. Per Dominum.
Gelasian Sacramentary.

Gradual: Psalm 1: 1, 2; Psalm 91: 15, 16

THE TWENTY-FIFTH SUNDAY AFTER TRINITY

Introit: Have mercy upon me, O Lord, for I am in trouble: deliver me from the hand of mine enemies, and from them that persecute me.

Let me not be ashamed, O Lord: for I have called upon Thee.

Psalm: In Thee, O Lord, do I put my trust: let me never be ashamed.

The *Gloria.*

Collect: Almighty God, we beseech Thee, show Thy mercy unto Thy humble servants, that we who put no trust in our own merits may not be dealt with after the severity of Thy judgment, but according to Thy mercy; through . . .

Epistle: 1 Thess. 4: 13-18 *Gospel:* Matt. 24: 15-28

The early Church lived in constant expectation of her Lord's return. Exhortation after exhortation in St. Paul's Epistles reach their climax in an announcement of His imminent Coming-again, and a fervent hope for it. As the consummation, not only of "all things," but particularly of the Christian's life in this age, his warfare against world, and flesh, and evil one: this was the goal of their expectation, of their living. Our Epistle today has an expressive little phrase, "and so shall we ever be with the Lord," which in its brevity is eloquent of all which the believer's faith and hope meant to him.

Here in these last days of the Church Year, after the exhortations and promises which these last few Sundays have brought, we enter the final group of the Last Things, as the culmination of the definite and orderly teaching of our Church, but also

as the completion of the believer's life and the end which the unbeliever too must face. First of these Final Things is the *Second Coming of our Lord.* Next Sunday's Lessons will tell of the *Final Judgment.* The *last* Sunday holds an unique place in that it pictures all this parabolically, but even to the end continues to warn, to exhort to watch and be ready.

Both Epistle and Gospel today tell of our Lord's coming-again. The one definitely, the other, may we say?—pictorially: for the doom of Jerusalem and her terrible visitation and judgment, the Church has always considered a type of the Final Things. Herein, when this prophecy of the Abomination of Desolation and the warning against "false Christs" (let us not forget WHO spake the words of this Gospel!)—are received in this typic manner, are not only lessons stern and terrible, but anxious care and loving anxiety that the believer continue steadfast even unto the end, unswerving in his allegiance: in all, through all, clinging to that one great hope in his only Lord, Master and Saviour.

Such trying, tempting things, one feels, seem to underlie the Epistle, as if some had their doubts, their fears; as if some were hesitating in their "continuing": not only the "delay," but "those who have already passed away"; there is this life with its constant mockery of the Christian's faith and hope.

With words, which only the Divine Spirit could pour into a loving, believing heart, St. Paul pours out this precious comfort-bringing, peace-filled faith-song of the Blessedness with which the Glorious Lord crowns His own, be they "asleep" or "alive and remaining" at His Coming. What a sharp contrast between the Epistle and Gospel today: The Epistle filled with comfort and peace and glory for

His own; the Gospel a message of dread and terror and doom for His enemies.

Introit and Gradual are the expression of the Church's, the believer's, steadfast confidence: "In Thee, O Lord, do I put my trust; let me never be ashamed." "I will say of the Lord, He is my Refuge and my Fortress: my God, in Him will I trust." Over against the "false Christs," "His truth shall be thy shield and buckler"; over against the terrors of the end, "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." And therefore, too, she humbly prays, for it is only of His mercy and through our Lord's merit, that we may hope to pass through to the glories of the Life-to-come, "Show thy mercy unto Thy *humble servants*, that we who put no trust in our own merits, may not be dealt with after the severity of Thy judgment, but according to Thy mercy. We put no trust in our own merits—"In Thee, O Lord, do I put my trust"—"my God, my Refuge, my Fortress—in *Him* will I trust!"

SOURCES

Introit: Antiphon, Psalm 31: 9a, 15b, 17
Psalm, Psalm 31: 1

Collect: Omnipotens sempiterne Deus, misericordiam tuam ostende supplicibus; ut qui demeritorum qualitate diffidimus, non judicium tuum, sed indulgentiam sentiamus. Per
Gelasian Sacramentary.

Gradual: Psalm 91: 2; Psalm 91: 4; Psalm 91: 1

THE LAST SUNDAY AFTER TRINITY

Introit: I am Alpha and Omega, the beginning and the ending: which is, and which was, and which is to come, the Almighty.

Behold, the tabernacle of God is with men, and He will dwell with them: and they shall be His people, and God Himself shall be with them, and be their God.

Psalm: Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors: and the King of Glory shall come in.

The *Gloria.*

Collect: Absolve, we beseech Thee, O Lord, Thy people from their offences; that from the bonds of our sins which, by reason of our frailty, we have brought upon us, we may be delivered by Thy bountiful goodness; through . . .

Epistle: 1 Thess. 5: 1-11 *Gospel:* Matt. 25: 1-13

The Last Sunday after Trinity occupies a place all its own. It is the climax of the Season. In its teaching, a number of elements are combined: all most solemn in tone; but one stands out over all others.

The Introit today is purposefully three part: for each verse brings a note distinctly needed this Day. It first sings of Him Who is the Alpha and Omega, emphasizing His *Everlastingness,* not only because The Church Year is ending, but because a sense of the passing of *all* time must come home to the Church today, the time that ends in Eternity, that ends with the Coming of Him "which is to come, the Almighty"—"the Day of the Lord" of the Epistle.

But His coming is to bring peace to His people, not fear or dread: *His* people, therefore the joy and blessedness voiced in the second part: His tabernacle is with men, and He will dwell with them, His people, their God. In passing note, previous Days

exhorted to, taught of, dwelling with and abiding in Him; culmination teaches, "He will dwell with them!"

Then the glorious outburst of glad preparation and triumphant welcome! What glory in the Church's song, the Church Militant, soon to be the Church Triumphant: "Lift up your heads, O ye gates . . . and the King of Glory shall come in"!

Outstanding today is the warning "Watch!" Be ready! "For ye know neither the day nor the hour wherein the Son of Man cometh"! The suddenness, unexpectedness, of the Coming, of the "Day of the Lord," is likened in the Epistle, to the coming of a thief in the night; and against the feeling of security, indifference, *forgetfulness,* "Peace and safety," "sleep," "children of darkness," the Epistle's exhortation first recalls what the believer *knows,* then reminds him of *what he is,* and then urges him "to watch and be sober." How frequently this has fallen on our ears this year, now again to be the last message of the year! To "children of light"—"I am the light of the world"—to "children of the day"—"The Dayspring from on high hath visited us"—"The Day of the Lord"! And note the preparedness of the believer, "armor," but not of offence, but of readiness, "Be sober, putting on the breastplate of *faith and love;* and for an helmet the *hope* of salvation." Then something sweetly peaceful reaches the heart, that dispells the awe-full-ness of the thought of this Last Day: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that whether we wake or sleep, we should live together with Him"—wake—or—sleep—live—together with Him—"Wherefore comfort yourselves"!

What a wonderful choice the Church has made for the Gospel! How pointedly, dramatically, our

Lord's Parable of Warning pictures readiness vs. unreadiness, preparedness vs. unpreparedness, watchfulness vs. "sleep." The Ten Virgins, all seemingly of the Company-to-be: all to go to the Wedding: all to meet the Bridegroom; and yet, "five of them were wise, five were foolish." He comes, "and they that were *ready* went in *with Him* to the Marriage; AND THE DOOR WAS SHUT"! Here the Gospel adds a new note, *finality*. The Door is not opened again; He may speak, and His voice carry through the Door; but it remains shut!

"Afterward"—there is an afterward!—"Lord, open to us"—"I know you not." He says—the Church warns,—Too late! "Children of the night"! —"darkness"—without.

Can we not feel, all through these anxious warnings and lessons which the Church brings today, how terribly earnest she is in her desire to bring home to every heart the wonder of the one, great, *last*, opportunity? And, oh, if she only can sound the alarm which will waken never failing watchfulness!

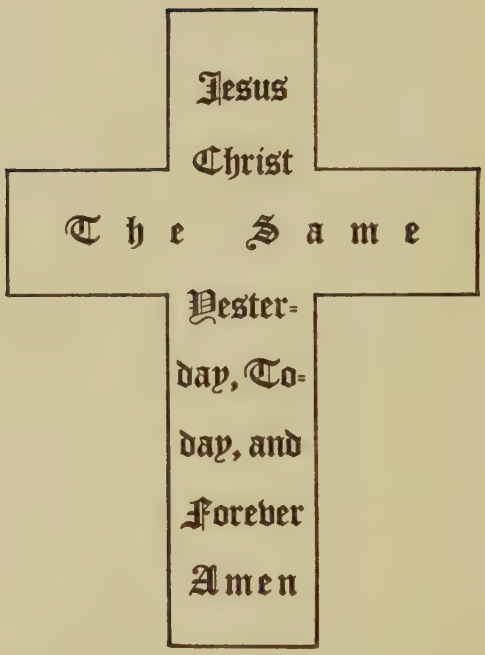
To all, in His Name, she calls, at this last, "Let him that is athirst come!"

SOURCES

Introit: *Antiphon*, Revelation 22: 13; 21: 3
Psalm, Psalm 24: 7

Collect: Absolve, quaesumus, Domine, tuorum delicta populorum; ut a peccatorum nostrorum nexibus quae pro nostra fragilitate contraximus, tua benignitate liberemur. Per Dominum.
Gelasian Sacramentary.

Gradual: John 8: 12c; Revelation 22: 17; Revelation 22: 20c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AUTHOR
Strodach, P.Z.

TITLE
The church year.

DATE LOANED	BORROWER'S NAME	DATE RETURNED
8/9/50	Clyde G. Steele	✓
9-9-50	Renewed	✓
10/17/50	Clyde Steele	✓
1/4/51	Clyde Steele	
12/21/51	R. Britt	
FEB 22 '76	Rich Do	
FEB 28 '76	M M [illegible]	
APR 3 '80	[illegible]	
FEB 14 '8[illegible]		
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